The Bhikkhuni Patimokkha of the Six Schools

Translated by Chatsumarn Kabilsingh Ph.D.

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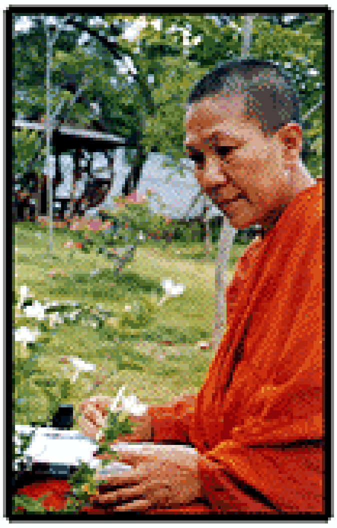
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To
My Mother
Ven. Bhikkhunī Ta Tao
(Voramai Kabilsingh)
The first Thai bhikkhunī

About the Author



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Samaneri

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Other books by the same author (in English):

A Comparative Study of Bhikkhunī Pātimokkha. Chaukhambha Orientalia, India, 1981.

A Cry From the Forest. 1987.

Bhikkhunī Pātimokkha of the Six Existing Schools. tr. Bangkok, 1991.

Thai Women and Buddhism. Parallax Press, U.S.A. 1991.

Buddhism and Nature Conservation. Bangkok, 1997-8.

Foreword

In 1966, as the Director of the Social Science Association Press of Thailand, I was privileged to publish the first complete **Pali Pātimokkha** in Roman characters with a page-by-page translation into English by Ven. Ñānamoli Bhikkhu, plus a learned introduction by the Most Ven. Phra Sāsana Sobhana (Suvaḍḍhaṇo), who is now our Sangharaja or the Supreme Patriarch.

Since then, King Maha Makut University Press have produced a few improved editions. I believe that the book is still in print since it is in great demand for western Buddhist monks of the Theravāda tradition to refer to, before or after the fortnightly recitation of the whole 227 Fundamental Rules of a Bhikkhu.

In the same year, as the Honorary Editor of **Visakha Puja**, the annual publication of the Buddhist Association of Thailand, under royal patronage, I was again fortunate enough to be able to publish an article on "Illustration of Important Points of Vinaya" from the Vajarayana tradition. The original text came from a **thanka** (painted religious scroll) in Kalimpong, India. A copy of this xylograph was brought to Bangkok by a Tibetan monk who translated it into English with the help of an Indian Bhikkhu and a British Bhikkhu here.

We printed the text in Tibetan with illustrations side by side with the English translation. I then translated it into Siamese and had a special Siamese volume published with other articles on Tibetan culture and Buddhism to welcome the Dalai Lama, when His Holiness visited this country the following year.

Dr. W. Pachow produced an excellent work on **A Comparative Study of the Paṭimokṣa**. It helps us to note, for instance, that the Fundamental Precepts of a Bhikkhu ordained in Tibet are 253 in number, as compared with the 227 in Theravadin countries. This is because the Vinaya followed there is that of the Sarvastivadins, who were a **Hinayana** school particularly powerful in Kashmir and Punjab in former times. It is also worth noting that Tibetan Vinaya is also Hinayana, and that Bhikkhus ordained in Mahayana countries are always ordained according to an originally Indian Hinayana tradition (Sarvāstivāda in Tibet and Dharmagupta in China, Korea and Vietnam).

Afterwards, they may take upon themselves the Bodhisattva training with its tradition of 58 vows (in China), or 64 vows (in Tibet); but these are also open for lay people to observe without ceasing to be lay people. Of course, the precepts of the novice (**sāmanera**) and of the monk (**bhikkhu**) in Tibet, as elsewhere, involve changes in one's life which one who retains the robes has to adhere to.

Now, I am very pleased that Dr. Chatsumarn Kabilsingh has translated **The Bhikkhunī Pātimokkha of the Six Schools**, which will help us to learn and compare Theravāda, Mahāsaṅghika, Mahiśāsaka, Sarvāstivāda, Dhamagupta and Mula-Sarvāstivāda. Although her translation is not as masterful as that of Bhikkhu Namoli, it is a very good attempt by a non-English and a non-Sinologist. Dr. Kabilsingh is a very devoted lady who wholeheartedly works for the good cause of women's liberation in a Buddhist manner.

As we all know, in Buddhism, there is equality among the sexes, but later tradition seems to put male over female.

And, especially, the disappearance of Bhikkhunī lineage in Theravāda tradition is indeed a great loss.

Now, with the comparative study of the Vinaya, one may learn that Bhikshunī in the Mahayana tradition also belong to the Hinayana School of which Theravāda is a branch. One could seriously contemplate what a great help our brothers and sisters in the Mahayana tradition could be in starting the Bhikkhunī order in Theravāda countries once again. As in the past, the Bhikkhunī from Sri Lanka helped to restore the lineage in China; and the Bhikkhu from Siam helped to restore the lineage in Sri Lanka.

I hope this wish is not only academic, but could become practical soon, too. As a Buddhist, one should be faithful to one's tradition at its best, but one must also be liberal and open — not to be reactionary, and not to be bound by narrow views of the past few hundred years when we were cut off from each other.

It is in the living of the Buddhist life that the qualities of the Perfections, for instance, are developed and become an inherent part of one's character.

There is no better chance of developing all these noble qualities, nor can there be for most people any quicker path to the wisdom and compassion, than that of the ordained one. He or she is, so to speak, a specialist, since he or she can give all his or her time and energies to the Dhamma Vinaya, the Doctrine and the Discipline.

Not without the latter will one ever gain wisdom and compassion, whether the Discipline one means are the basic five requirements of lay Buddhist morality — the five precepts — or the more complex codes of the Bhikkhu or Bhikkhunī.

One has to choose whether one will let one's mind drift on amid fleeting pleasures bringing only transient satisfactions, or whether one wishes to turn into the Imperishable — to Nirvana. If to the latter, one has naturally to take the course which will lead one there; and in the very first step, there is the Discipline.

Dr. Chatsumarn Kabilsingh has made me feel proud of my fellow Siamese who have done so much to have the complete Chinese **Pātimokkha** of the six schools ready for the world to study. And this **Pātimokkha** will, no doubt, help many Bhikkhunīs and would-be Bhikkhunīs, as well as laymen and laywomen, who wish to take the Vinaya seriously (and one could not be a practising Buddhist if one is not serious with the Vinaya), so that we could all help to support the order of Bhikkhunī as much as we support the order of Bhikkhu.

The strength of Bhikkhu and Bhikkhunī, together with the laymen and laywomen, working together harmoniously, is really a proper practice on the Noble Eightfold Path.

S. Sivaraksa



Preface

The ordination of 200 bhikkhunīs at Hsi Lai Temple, Los Angeles,, U.S.A. in November 1988 was an opening of a new era. Women who had lower ordination from different traditions and various countries i.e. Theravāda from Thailand, Sri Lanka, Nepal, W. Germany and Mahayana from Tibet, Vietnam, Korea, Japan, etc. took this auspicious opportunity to actualise their fully ordained status.

In February 1987, the First International Conference on Buddhist Nuns took place at Bodh Gaya, the place where the Buddha became enlightened. At the opening ceremony, where His Holiness the Dalai Lama graced the occasion and gave the opening speech, more than 1,000 people attended. Buddhist monks and nuns, laymen and laywomen who attended this historical event came from 26 countries around the world. From that conference, "Sakyadhita", an International Association for Buddhist Women was formed.

In October 25-29, 1991 an International Conference on Buddhist Women is planned to be held in Bangkok Thailand.

All these occurrences prove the emerging need for Buddhist women to be more concerned with Buddhist teachings. Many of them have shown commitment by joining the Order. The **Pātimokkha**, or the monastic rules, will be a great asset to them to understand their commitment and the rules they have to observe. The study of the **Pātimokkha** also provides insight into the historical context from which the rules took place.

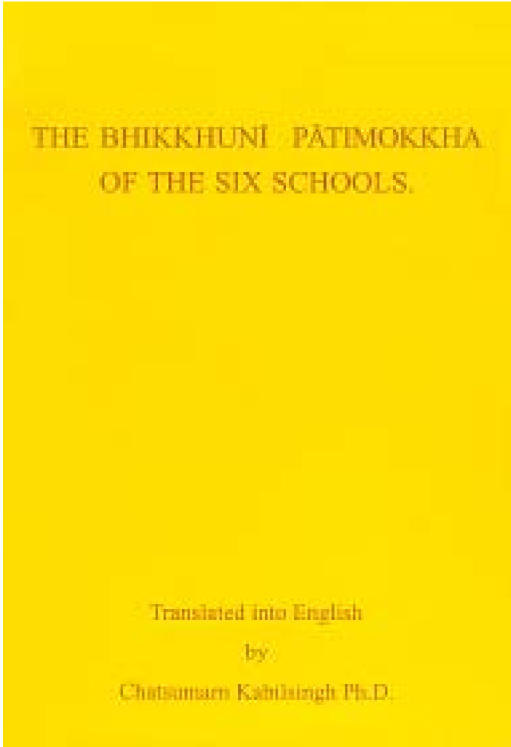
This translation will also provide valuable material for concerned Buddhist scholars.

Any merit which may occur from this translation, may the bhikkhunī sangha prosper and be the light to all sentient beings.

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Oct. 25, 1990



Acknowledgement

I wish to express deep appreciation to Mr. Liang Sathiensut, my teacher, who has kindly given an unfailing assistance in providing and making possible the Thai manuscript of the **Bhikkhunī Pātimokkha** of the six schools from the **Chinese Version of the Tripiṭaka**.

Sqdn. Ldr. Pornpote Kabilsingh, has provided the Thai version of **Bhikkhunī Pātimokkha** from an old Pali text. Ms. Teresa Tidwil of the U.S.A. spent long hours going through this manuscript making corrections and improvements on English usages. I am thankful to all of them.

Abbreviations

Dh.	Dharmagupta
Mhs.	Mahiśāsaka
M. Sar.	Mula-Sarvāstivāda
Msg.	Mahāsaṅghika
Niss.	Nissaggīya Pācittīya
Pā.	Pācittiya
Pār.	Pārājika
Sar.	Sarvastivāda
Sgd.	Saṅghādisesa
Sekh.	Sekhiya
Th.	Theravāda
SBB.	Sacred Books of the Buddhists

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Introduction

During the period when I was working on different materials for my dissertation on "A Comparative Study of Bhikkhunī Pātimokkha"[1] (Buddhist nuns' monastic rules), I realised the prime importance of the Bhikkhunī Pātimokkha of the six schools which have been preserved in the **Chinese Tripiṭaka**.[2] During King Aśoka's time 18 schools were mentioned but the monastic rules of the rest are no more available, for this reason the monastic rules of six remaining schools become even more significant and valuable. They are almost the only accessible means to trace the various communities of the bhikkhunīs in past history.

In **Vinaya Piṭaka**, Pātimokkha has been accepted as one of the oldest texts in the Buddhist canon.[3] Pātimokkha (Skt. Prātimokṣa) is a list of rules, or courses of training to be observed by the bhikkhus and bhikkhunīs. It is restrictive whereas the Vinaya is constructive. The study of **Bhikkhunī Pātimokkha**, which is a part of the Vinaya, is necessary as it proves to be one of the ways to understand the historical growth of the Saṅgha (community). The early Saṅgha is the embodiment of the teaching of the Buddha, and the growth of Buddhism lay within it. If one wants to understand Bud-

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1. Published by Chaughambha Orientalia, Gopal Mandir Lane, P.O. Box 1032, Varanasi 221001, India, 1984.
2. Taisho Shinshu Daizkyo, J. Takakusu, ed. 85 volumes, vol. XXII, XXIII, XXIV, Tokyo, 1922-23.
3. **A Comparative Study of The Prātimokṣa**, Pachow, p. 13ff., Cf. Phra Sasana Sobhana, intro. **Pātimokkha** (Thailand, 1966), p. xxi-xxii; **SSB**. X, p. viii.

dhism, one must study the development of the Buddhist Saṅgha in the early period. The best way to trace this development is to take up the study of Pātimokkha which is the power underlying the unity of the Saṅgha.

Each school has its own set of Pātimokkha rules, the main body is that set of original rules which every school shares. As each school developed in various geographical settings, more rules are formulated in addition to the original rules handed down from the Buddha's time.

With the present translation of the Bhikkhunī Pātimokkha of the six schools, the number of Pātimokkha rules in each school differs considerably.

The comparative numbers of rules in each section of the Pātimokkha in each school may be seen as follows:

	Th.	**Dh.**	**Mhs.**	**Msg.**	**Sar.**	**M.Sar.**
Pārājika	8	8	8	8	8	8
Saṅghadisesa	17	17	17	19	17	20
Nissagiya Pācittiya	30	30	30	30	30	33
Pācittiya	166	178	210	141	178	33
Pāṭidesaniya	8	8	8	8	8	8
Sekhiya	75	100	100	77	106	90
Adhikarṇa Samatha	7	7	7	7	7	7
Total	311	348	380	290	354	346

Two groups of minor rules seems to differ greatly in all schools namely Pācittiya and Sekhiya, while the first three major groups of rules remain more or less in unity.

In an attempt to bring out translation from **Chinese Tripitaka**, there is one major problem regarding the nature of Chinese language. For a person to be able to read and understand **Chinese Tripitaka**, he must have not only very good command of Chinese but also a very good knowledge of Buddhism. One explanation which I can offer is the problem of translation. Buddhism sprang from Indian culture which is different from China and clothed in Sanskrit language which is again very different from Chinese language. Sanskrit is a complex language while Chinese is monosyllable. Therefore translators of Buddhist Sanskrit texts in the early period truly faced many problems. Concepts like "Nirvāṇa" is foreign and abstract, therefore, the early translators had to take a leaning on Taoism and translated it as "Tao".

To make the problem more complicated, certain words were translated while others were transliterated. Therefore, "bodhisattva" (Mahāyāna ideal), becomes, **p'u sa**. There is no definite rule or regulation as to which is to be translated or transliterated. With these obstacles, the reading of **Chinese Tripitaka** becomes accessible only to limited group of learned scholars.

As my Chinese is only fundamental, I had to search for help which was not easy. But finally I took help from Mr. Liang Sathiensut, a graduate from mainland China and a very good Buddhist scholar. When I worked with him in 1971 he was already in his late sixties with a troubled eyesight. He had to take the help of both reading glasses and magnifying glass. So the translation went on slowly with his reading of each sentence, translated it and I noted down

word by word. There were some obscured passages where we would check the meanings in **Vibhanga** for correct translations.

Our first manuscript in Thai language was completed after some months of hard work, especially on the part of Mr. Liang Sathiensut. As the Thais are neither concerned nor ready for the knowledge about bhikkhunīs, the manuscript was utilised only as primary texts for my dissertation and was never published in the Thai language.

Some years have passed, and as the western world is becoming more concerned about women and religion not only in the west but also in Asia and South East Asia, I have attended a few international conferences, all of which paid respectable attention to the study of women. Therefore, I have been convinced by these facts and brought out the Thai manuscript into English translation.

The translation of the monastic rules of the bhikkhunīs in the six schools should provide interested scholars with a rich store of materials for them to work on. The translation is far from being perfect, but to proceed on any kind of work, I hope the readers agree that one needs a stepping stone. So let this translation be a stepping stone toward a greater and deeper knowledge about the communities of bhikkhunīs in particular and Buddhist communities in general.

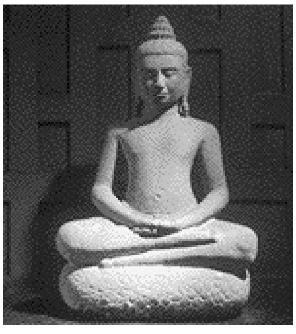
The translation of the bhikkhunī Pātimokkha of Theravāda is followed after the translation done by Miss I.B. Horner.[4] **Bu**t I have also taken the Thai version of **Thai Tripiṭaka**[5] into account. At various points which they do not

4. **SBB**. Vol. XI, XIII.

agree I have given details of divergencies in the footnotes. But as the English version of the Tripiṭaka maintains only The Vinaya and not the Pātimokkha itself, the listing of each rules is not available. To answer to this shortcoming I depend on the listing of a Pāli text called **Upato-Pātimokkha**[6] which was again translated from pali into Thai by Sqdn. Ldr. Pornpote Kabilsingh who has an access to Pali language.

The arrangement of the schools follow according to chronological order. Theravāda is successful in retaining the most complete form of Pātimokkha, and undoubtedly the oldest school. Mahāsanghika may be the source of Mahāyāna development in later period but from the antiquity of Pātimokkha, it is at many points closest to Theravāda. It has also been observed that the comparison of the Mahāsaṅghika and Theravāda Sekhiya rules "reveals definite signs of its great antiquity".

Sarvāstivāda has shown great and rich development in its school, while Mula-Sarvāstivāda fails to claim antiquity inspite of the fact that the name of the school may so suggest (**mula** means foundation or fundamental). Dharmagupta has a new set of rules in addition to those they have taken from Theravāda.



5. P. Sangchai, tr. (100 volumes) Vols. 8, 34, 64, 83.

6. Bangkok, 1933.

Bhikkhunī Pātimokkha Theravāda[7]

Homage to the Buddha, the fully enlightened One.

May the elders, the bhikkhunīs listen to me. Today is the 15th day, it is an Observance day.[8] If the Order is ready, let the Order recite the Pātimokkha.

Has not your previous work been completed? Elders, announce your purity. I am going to recite the Pātimokkha. All of us present here be attentive. Please pay attention so that the Pātimokkha will be completed.

Should any of you commit offence against the Pātimokkha please make it known. If not, one should remain silent, from the silence I shall understand you are all pure.

Each recitation will be made three times, the question is directed to each of us. After the third recitation should any bhikkhunī remember her offence, she should not conceal it. For concealing an offence against the Pātimokkha is said by the Lord Buddha to be indeed dangerous.

Therefore, should any bhikkhunī recall an offence, please make it known (to the Order). So that she will remain at ease.

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7. Translated into Thai by Sgdn. Ldr. P. Kabilsingh from Ubatopātimokkha. Bamrungnukulkit Press, B.E. 2470/1927 A.D., p. 40-86.

8. Uposatha.

Pārājika

There are eight Pārājikas:

1. Should any bhikkhunī having undertaken the bhikkhunīs' training-rules and way of life and having (still) neither disclaimed the training-rules nor declared her inability (to keep it), engage in sexual intercourse even with an animal, she is defeated and no more in communion.

2. Should any bhikkhunī with intent to steal take from an inhabited area or from a forest what is not given, the taking of what is not given being of such a nature that on its account kings would have the robber arrested and either executed, imprisoned or banished (censuring her thus), "You are a robber, you are a fool, you are an idiot, you are a thief", (then) the bhikkhunī taking anything not given of such a nature is defeated and no more in communion.

3. Should any bhikkhunī purposely deprive a human being of life or provide him with a (knife) taking life or recommend advantages in death or encourage him to kill himself in various ways with such thoughts in mind and such intentions in mind as, "Good man, what (good) is this miserable life to you? Death is better for you than life," (then) she is defeated and no more in communion also.

4. Should any bhikkhunī while having no acquaintance of it suggest that (some) superior human state worthy of the Noble Ones' knowledge and vision is present in herself (saying) 'I know thus, I see thus' and afterwards on another occasion should she whether examined or not examined, having admitted the fault and being desirous of purification, say thus, 'Friends, not knowing, I said 'I know'; not seeing, I said 'I see';

what I said was vain and false", (then) unless it was through over-estimation, she is defeated and no more in communion also.

5. Whatever bhikkhunī, filled with desire, should consent to rubbing, or rubbing up against, or taking hold of or touching or pressing against a male person below the collar-bone, above the circle of the knees, if he is filled with desire, she also becomes one who is defeated, she is not in communion, she is one who touches above the circle of the knees.

6. Whatever bhikkhunī, knowing that a bhikkhunī has fallen into a matter involving defeat, should neither herself reprove her, nor speak to a group, but when she may be remaining or deceased or expelled or withdrawn, should afterwards speak thus: 'Ladies, before I knew this bhikkhunī, she was a sister like this and like that,' and should neither herself reprove her nor should speak to a group, she also becomes one who is defeated, she is not in communion, she is one who conceals a fault.

7. Whatever bhikkhunī should imitate him — a monk suspended by a complete Order, one who is disrespectful towards, who does not make amends towards, one who is unfriendly towards the rule, the discipline, the teacher's instruction — that bhikkhunī should be spoken to thus by the Order, is disrespectful towards, he does not make amends towards, he is unfriendly towards the rule, the discipline, the teacher's instruction. Do not imitate this monk, lady.' And if this bhikkhunī, being spoken to thus by these bhikkhunīs, should persist as before, that bhikkhunī should be admonished by the bhikkhunīs up to the third time for giving up this (course). If, being admonished up to the third time, she should give it up that is good but if she should not give it up,

she also becomes one who is defeated, she is not in communion. She is an imitator of one who is suspended.[9]

8. Whatever bhikkhunī, filled with desire, for the sake of following what is verily not the rule, should consent to taking hold of the hand of a male person who is filled with desire or should consent to taking hold of the edge of (his) outer cloak or should stand or should consent to a man's approaching (her) or should enter into a covered place or should dispose the body for such a purpose, she also becomes one who is defeated, she is not in communion, she is a doer of eight things.

These are eight pārājika rules which I have recited to you; should any of you be defeated in any one of the rules, you are not in communion with the other bhikkhunīs. What is true in the beginning is also true at the end. I repeat my question if all of you are pure in these rules. I repeat my question for a second time if all of you are pure in these rules. I repeat my question for a third time if all of you are pure in these rules. If all of you are pure, remain silent. I will take your silence as a positive answer.

The end of pārājika rules.

Saṅghādisesa

There was 17 rules in Saṅghādisesa, they are as follows:

1. Whatever bhikkhunī should be one who speaks in envy concerning a householder or a householder's sons (or

9. This is the only rule in Pārājika which allows 3 admonitions, the rest are offences from the first doing.

brothers) or a slave or a workman and even concerning a wanderer who is a recluse, that bhikkhunī has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away.

2. Whatever bhikkhunī should knowingly receive a woman thief found to merit death, without having obtained permission from a king or an Order or a group or a guild or a company, unless she is allowable, that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away.

3. Whatever bhikkhunī should go among villages alone, or should go the other side of a river alone, or should be away for a night alone, or should stay behind a group alone, that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of that Order involving being sent away.

4. Whatever bhikkhunī, without having obtained permission from the Order which carried out the proceedings in accordance with the rule, the discipline, the teacher's instruction, not having learnt the group's desire, should restore a bhikkhunī suspended by a complete Order, that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away.

5. Whatever bhikkhunī, filled with desire, having accepted with her own hand from the hand of a man who is filled with desire, solid food or soft food, should eat it or partake of it, that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away.

6. Whatever bhikkhunī should speak thus: 'What can

this man, whatever he is filled with desire or not filled with desire, do to you, lady, since you are not filled with desire? Please, lady, eat or partake of the solid food or the soft food which this man is giving to you, you having accepted it with your own hand,' that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away.

7. Should any bhikkhunī engage to act as go-between for (the purpose of conveying) a man's intentions to a woman or a woman's intentions to a man whether about marriage or about concubinage, (or) even for a temporary (arrangement), this entails initial and subsequent meetings of the Order.

8. Should any bhikkhunī, being angry, desirous of venting anger, and displeased, accuse a bhikkhunī groundlessly of a case of defeat (thinking), 'Perhaps with this I may make her fall from the Good life', and afterwards on another occasion whether she is examined or not examined that litigation is (shown to be) groundless and the bhikkhunī admits to anger, this entails initial and subsequent meetings of the Order.

9. Should any bhikkhunī, being angry, desirous of venting anger, and displeased, accuse a bhikkhunī of a case of defeat, using as a pretext any trifling litigation connected with another class (of fault, thinking) 'Perhaps with this I may make her fall from the Good life', and afterward on another occasion whether she is examined or not examined that litigation is (shown to be) connected with another class (of fault) and the bhikkhunī admits to anger, this entails initial and subsequent meetings of the Order.

10. Whatever bhikkhunī, angry, displeased, should speak thus: "I repudiate the Enlightened One… I repudiate the training. What indeed are these recluses who are recluses, daughters of the Sakyans? For there are other recluses, conscientious, scrupulous, desirous of training; I will lead the Brahma-life among these," that bhikkhunī should be spoken to thus by the bhikkhunīs: 'Do not lady, angry, displeased, speak thus: "I repudiate the Enlightened One… I will lead the Brahma-life among these." Be satisfied, lady, dhamma is well preached, lead the Brahma-life for the utter ending of ill." And if that bhikkhunī, being spoken to thus by the bhikkhunīs, persisted as before, that bhikkhunī should be admonished by the bhikkhunīs up to a third time for giving up that (course). If, being admonished up to a third time, she should give it up, that is good. If she should not give it up, that bhikkhunī also has fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away.

11. Whatever bhikkhunī, overthrown in some legal question, angry, displeased, should speak thus: 'The bhikkhunīs are following a wrong course through desire… and the bhikkhunīs are following a wrong course through fear,' that bhikkhunī should be spoken to thus by the bhikkhunīs: 'Do not, lady, overthrown in some legal question, angry, displeased, speak thus 'The bhikkhunīs are following a wrong course through desire… and the bhikkhunīs are following a wrong course through fear.' The lady herself may go (wrong) from desire, and she may go (wrong) from hatred and she may go (wrong) from stupidity and she may go (wrong) from fear.'

And if this bhikkhunī, being spoken to thus by the bhikkhunīs, persists as before, she should be admonished up to a third time for giving up that (course). If, being admonished to a thrid time, she should give it up, that is good. If she should not give it up, that bhikkhunī also has fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away.

12. In case bhikkhunīs live in company, of evil habits, of evil repute, of evil ways of living, vexing the Order of bhikkhunīs, concealing one another's sins, those bhikkhunīs should be spoken to thus by the bhikkhunīs; 'Sisters are living in company… concealing one another's sins. Let the ladies desist; the Order praised this detachment in sisters.' But if these bhikkhunīs, being spoken to thus by the bhikkhunīs, should persist as before, these bhikkhunīs should be admonished by the bhikkhunīs up to the third time for giving up (course). If, being admonished up to the third time they should give it up, that is good. If they should not give it up, these bhikkhunīs also have fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away.

13. Whatever bhikkhunī should speak thus; "Ladies, live you as though in company, do not you live otherwise. For these are in the Order other bhikkhunīs of such habits, of such repute, of such ways of living, vexing the Order of bhikkhunīs, concealing one another's sins; the Order does not say anything to these. It is to you yourselves that the Order, out of disrespect, out of contempt, out of impatience, in gossiping, on poor evidence, says this: "Sisters are living in company, of evil

habits, of evil repute, of evil ways of living, vexing the Order of bhikkhunīs, concealing one another's sins. Let the ladies desist, the Order praised this detachment in sisters,"... that bhikkhunī should be spoken to thus by the bhikkhunīs: "Do not, lady, speak thus: "Sisters are living in company... detachment in sisters." And if that bhikkhunī, being spoken to thus by the bhikkhunīs, should persist as before, that bhikkhunī should be admonished by the bhikkhunīs up to a third time for giving up that (course). If, being admonished up to a third time, she should give it up, that is good. If she should not give it up, this bhikkhunī also has fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away.

14. Should any bhikkhunī attempt, to cause a schism of the Order when it is in concord and should she undertake and endeavour in and persist in litigation conducive to schism of the Order, that bhikkhunī should be admonished by bhikkhunīs thus, 'Let the venerable one not attempt to cause a schism of the Order. Let the venerable one be at peace with the Order; for when the Order, being in concord and in agreement and without dispute, holds undivided recitations (of the Pātimokkha etc.) then it lives in comfort.' Should that bhikkhunī, being admonished by bhikkhunīs thus, endeavour as before, then that bhikkhunī should be remonstrated with by bhikkhunīs up to the third time so that she may relinquish (her endeavour). If on being remonstrated with up to the third time she relinquishes (her endeavour), that is good; if she should not relinquish it, this entails initial and subsequent meetings of the Order.

15. There may be bhikkhunīs who are followers of that

bhikkhunī, say, one or two or three, and who speak on her side and they may say thus, "*Let the venerable ones not admonish that bhikkhunī at all; for that bhikkhunī is a speaker of the Law and a speaker of the Discipline and she speaks in accordance with our desire and choice, she knows us and speaks (for us) and that is our wish.* "Those bhikkhunīs should be admonished by bhikkhunīs thus, "Let not the venerable ones say thus; for that bhikkhunī is neither a speaker of the Law nor a speaker of the discipline. Let not schism of the Order be the venerable one's choice too. Let the venerable ones be at peace with the Order for when the Order, being in concord and in agreement and without dispute, holds undivided recitations (of the Pātimokkha etc.) then it lives in comfort." Should those bhikkhunīs, being admonished by bhikkhunīs thus, persist as before, then those bhikkhunīs should be admonished by bhikkhunīs up to the third time so that they may give it up. If on being admonished up to the third time they give it up, that is good; if they should not give it up, they have fallen into a matter that is an offence entailing a formal meeting of the Order involving being sent away.

16. A bhikkhunī may be naturally difficult to admonish and when lawfully admonished by bhikkhunīs concerning the training precepts included in the recitation, she makes herself unadmonishable thus, "*Let the venerable ones not admonish me at all about either what is good or what is bad and I too shall not admonish the venerable ones at all about either what is good or what is bad. Let the venerable ones refrain from admonishing me.*" Then that bhikkhunī should be admonished by bhikkhunīs thus "*Let the venerable one not make herself unadmonishable; rather let the venerable*

one make herself admonishable. Let the venerable one make herself lawfully admonish bhikkhunīs, and bhikkhunīs will lawfully admonish the venerable one; for the Blessed One's following comes to growth thus, that is to say by mutual rehabilitation." Should that bhikkhunī, being admonished, by bhikkhunīs thus, endeavour as before, then that bhikkhunī should be remonstrated with by bhikkhunīs up to the third time so that she give it up. If on being admonished with up to the third time she gives up that is good; if she should not give it up, that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away.

17. (It may be that) a bhikkhunī who is a corrupter of families (by gift of flowers, etc) and of bad behaviour lives in dependence on some village or town (and that) both her bad behaviour is seen and heard about and families corrupted by her are seen and heard about. That bhikkhunī should be admonished by bhikkhunīs thus, 'The venerable one is a corrupter of families and of bad behaviour. Both the venerable one's bad behaviour is seen and heard about the families corrupted by her are seen and heard about. Let the venerable one leave this abode. You have lived here long enough." Should that bhikkhunī, being admonished by bhikkhunīs thus, say to those bhikkhunīs, 'The bhikkhunīs are guided by desire and guided by hate and guided by delusion and guided by fear. On account of such a fault they banish one and do not banish another,' then that bhikkhunī should be admonished by bhikkhunīs thus, 'Let the venerable one not say so. The bhikkhunīs are not guided by desire nor guided by hatred nor guided by delusion nor guided by

fear. The venerable one is a corruptor of families and of bad behaviour. Both the venerable one's bad behaviour is seen and heard about and families corrupted by her are seen and heard about. Let the venerable one leave this abode. You have lived here long enough.' Should that bhikkhunī on being admonished by bhikkhunīs thus, persist as before, then that bhikkhunī should be remonstrated with by bhikkhunīs up to the third time so that she may give it up. If on being remonstrated with up to the third time she gives it up that is good; if she should not give it up, she also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away.

Elders, I have recited the Dharma called Saṅghādisesa consisting of 17 rules. Nine rules are called **Paṭhamapattika**, that is, offences when committed at the first act. Eight rules are called **Yāvatatiyakā**, that is offences when committed after the third warning. Should any bhikkhunī have committed these offences, she must observe **manatta** in both the Sanghas. A minimum of twenty bhikkhunīs is required to put her back in the Sangha. Should there be even one bhikkhunī less, that act is nullified. Those bhikkhunīs will be blamed by the lord Buddha. This is the right way of observance.

I would ask you now, are you pure in these 17 rules of Saṅghādisesa? I repeat my question for a second time if you are pure in these rules. I repeat for a third time if you are pure in these rules. If you are pure, remain silent. I will take your silence as a positive answer.

The end of Saṅghādisesa rules.

Nissaggīya Pācittiya

There are 30 of Nissaggīya Pācittiya rules.

1. Whatever bhikkhunī should make a hoard of bowls, there is an offence of expiation involving forfeiture.

2. Whatever bhikkhunī, thinking that robe-material (given) not at the right time is robe-material (given) at the right time, having allotted it should have it distributed, there is an offence of expiation involving forfeiture.

3. Whatever bhikkhunī, having exchanged a robe with a bhikkhunī, should afterwards speak thus: "*Lady, take your robe, give this robe to me. That which is yours is yours, that which is mine is mine. Give this to me, take away your own,*" (and) should take[10] it away or should cause (another) to take it away, there is an offence of expiation involving forfeiture.

4. Whatever bhikkhunī, having had one thing asked for, should have another thing asked for, there is an offence of expiation involving forfeiture.

5. Whatever bhikkhunī, having got one thing in exchange, should get another thing in exchange, there is an offence of expiation involving forfeiture.

6. Whatever bhikkhunī should get something in exchange for that which was necessary (and) appointed for another thing, destined for another thing, (and) belonging to an Order, there is an offence of expiation involving forfeiture.

7. Whatever bhikkhunī should get something in exchange for what was necessary (and) appointed for

10. I.B. Horner has "tear", **SBB**. XIII, p. 220-1.

another thing, destined for another thing, belonging to an Order, (and) that she asked for herself, there is an offence of expiation involving forfeiture.

8. Whatever bhikkhunī should get something in exchange for what was necessary (and) appointed for another thing, destined for another thing, belonging to many bhikkhunīs, there is an offence of expiation involving forfeiture.

9. Whatever bhikkhunī should get something in exchange for what was necessary (and) appointed for another thing, destined for another thing, belonging to many bhikkhunīs, (and) that she asked for herself, there is an offence of expiation involving forfeiture.

10. Whatever bhikkhunī should get something in exchange for what was necessary (and) appointed for another thing, destined for another thing, belonging to an individual, (and) that she asked for herself, there is an offence of expiation involving forfeiture.

The end of the first vagga, **patta**.

11. If a bhikkhunī is bargaining for a heavy cloth, she may bargain for one (worth) at most four "*bronzes*".[11] If she should bargain for one (worth) more than that there is an offence of expiation involving forfeiture.

12. If a bhikkhunī is bargaining for a light cloth, she may bargain for one (worth) at most two and a half 'bronzes'. If she should bargain for one (worth) more than that, there is an offence of expiation involving forfeiture.

13. When the robe-material is settled, when a bhikk-

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11. 1 kaṃsa = 4 kahāpaṇas, **SBB**. XIII, p. 239, n. 3

hunī's kaṭhina (privileges) have been removed, an extra robe may be worn for at most ten days, for she who exceeds that (period), there is an offence of expiation involving forfeiture.

14. When the robe-material is settled, when a bhikkhunīs' kaṭhina (privileges) have been removed, if this bhikkhunī should be away, separated from the 5 robes, even for one night, except on the agreement of the bhikkhunīs, there is an offence of expiation involving forfeiture.

15. When the robe-material is settled, when a bhikkhunī's kaṭhina (privileges) have been removed, if robe-material should accrue to the bhikkhunī not at the right time, it should be made up quickly. But if it is not sufficient for her, that robe-material may be laid aside by that bhikkhunī for a month at most, should she have any expectation that the deficiency may be supplied. If she should lay it aside for longer than that, even with the expectation (of the deficiency being supplied), there is an offence of expiation involving forfeiture.

16. Whatever bhikkhunī should ask a man or woman householder who is not a relation (of her) for a robe, except at the right time, there is an offence of expiation involving forfeiture. This is the right time in this case; if a bhikkhunī becomes one whose robe is stolen or whose robe is destroyed; in this case this is the right time.

17. If a man or a woman householder who is not a relation, asking (a bhikkhunī), should invite her (to take material for) many robes, then at most (material for) an inner and an upper robe, should be accepted as robe-material by that bhikkhunī; if she should accept more than that, there is an offence of expiation involving forfeiture.

18. In case a robe-fund comes to be laid by for a bhikkhunī by a man or a woman householder who is not a relation (of her), thinking: 'I will present the bhikkhunī so and so with a robe, having got the robe in exchange for this robe-fund' then if that bhikkhunī, out of desire for something fine, approaching before being invited, should put forward a consideration with regard to a robe, saying: 'indeed it would be well; do let the venerable one, having got a robe like this or like that in exchange for this robe-fund, present it to me,' there is an offence of expiation involving forfeiture.

19. In case various robe-funds come to be laid by for a bhikkhunī by two man householders or by (two) woman householders who are not relations (of her), thinking: "*We will present the bhikkhunī so and so with robes, having got various robes in exchange for the various robe funds.*' Then if that bhikkhunī, out of desire for something finer, approaching before being invited, should put forward a consideration with regard to a robe, saying, '*Indeed it would be well; do let the venerable ones, having got a robe like this or like that in exchange of the various robe funds, present it to me, the two together with one,*" there is an offence of expiation involving forfeiture.

20. In case a king or one in the service of a king or a brahmin or a householder should send a robe-fund for a bhikkhunī by a messenger, saying: "*Having got a robe in exchange for this robe fund, present the bhikkhunī so and so with a robe,*" then if this messenger, approaching that bhikkhunī should say: "*Honoured sir, this robe fund was brought for the venerable one; let the venerable one accept this robe fund,*" then the messenger should be spoken to

thus by this bhikkhunī: "*Sir, we do not accept a robe fund, but we accept a robe if it is at the right time and if it is allowable.*" If this messenger should say to the bhikkhunī: "*But is there someone who is the venerable one's attendant?*" Then bhikkhunīs, an attendant should be pointed out by the bhikkhunī in need of a robe — either one who is engaged in the monastery or a lay-follower saying "*This is the bhikkhunīs' attendant.* "If this messenger, instructing this attendant, approaching that bhikkhunī, should speak thus: "*Honoured sir, I have instructed the person whom the venerable one pointed out as an attendant; let the venerable one approach at the right time, (and) he will present you with a robe,*" if that bhikkhunī is in need of a robe, approaching the attendant, she should state and, remind him 2 or 3 times, saying: 'Sir, I am in need of a robe'. If while stating and reminding 2 or 3 times, she succeeds in obtaining that robe, that is good. If she does not succeed in obtaining it, she should stand silently for it 4 times, 5 times, 6 times at the utmost. If she succeeds in obtaining that is good. If she, exerting herself further than that, succeeds in obtaining that robe, there is an offence of expiation involving forfeiture.

If she does not succeed in obtaining it, she should either go herself to where the robe-fund was brought from for her, or a messenger should be sent to say: "*That robe fund which you, sirs, sent for a bhikkhunī, is not of any use to that bhikkhunī. Let the gentleman make use of their own, let your own things be not lost.*"

The end of a second vagga, **cīvara**.

21. Whatever bhikkhunī should take gold and silver, or

should get another to take it (for her), or should consent to its being kept in deposit (for her), there is an offence of expiation involving forfeiture.

22. Whatever bhikkhunī should engage in various transactions in which gold and silver is used, there is an offence of expiation involving forfeiture.

23. Whatever bhikkhunī should engage in various kinds of bartering, there is an offence of expiation involving forfeiture.

24. Whatever bhikkhunī should get another new bowl in exchange for a bowl mended in less than 5 places, there is an offence of expiation involving forfeiture. That bowl is to be forfeited by that bhikkhunī to the company of bhikkhunīs, and whatever is the last bowl belonging to that company of bhikkhunīs, that should be given to this bhikkhunī with the words 'bhikkhunī, this is a bowl for you; it should be kept until it breaks.' That is the proper course in this case.

25. Those medicines which may be partaken of by ill bhikkhunīs, that is to say, ghee, fresh butter, oil, honey, molasses: accepting these, they may be used as a store for at most 7 days. For her who exceeds that (period), there is an offence of expiation involving forfeiture.

26. Whatever bhikkhunī, herself having given a robe to a bhikkhunī, angry and displeased, should take it away or should cause it to be taken away, there is an offence of expiation involving forfeiture.

27. Whatever bhikkhunī, herself asking for yarn, should have robe-material woven by weavers, there is an offence of expiation involving forfeiture.

28. A man or a woman householder who is not a rela-

tion may cause robe-material to be woven by weavers for a bhikkhunī. Then if that bhikkhunī, before being invited, going up to the weavers, should put forward a consideration with regard to the robe-material, saying: '*Now sirs, this robe-material is being specially woven for me. Make it long and wide and rough and make it evenly woven and well woven and well scraped and well combed. If you do so we could give the venerable ones something or other in addition.*' And if the bhikkhunī, speaking thus, should give something or other in addition, even as little as the contents of a begging-bowl, there is an offence of expiation involving forfeiture.

29. If a special robe should accrue to a bhikkhunī ten days before the full moon of the (first) **Kattika**, three months (of the rains having passed), it may be accepted by that bhikkhunī if she thinks of it (as something) special having accepted it, it should be laid aside until the robe-season. But if she should lay it aside for longer than that, there is an offence of expiation involving forfeiture.

30. Whatever bhikkhunī should knowingly appropriate to herself an apportioned benefit belonging to the Order, there is an offence of expiation involving forfeiture.

The end of a third vagga, **Jātaruparajata**.

Ladies, these are 30 Nissaggīya Pācittiya rules which have been recited. I would like to ask if you are pure in these rules. I repeat for a second time if all of you are pure in these rules. I repeat for a third time if all of you are pure in these rules. If all of you are pure, remain silent. I shall take your silence as a positive answer.

The end of 30 Nissaggīya Pācittiya rules.

Pācittiya

Elders, there are 166 Pācittiya rules as follows:

1. Whatever bhikkhunī should eat garlic, there is an offence of expiation.

2. Whatever bhikkhunī should pull out hair in narrow places,[12] there is an offence of expiation.

3. Whatever bhikkhunī should touch the secret place,[13] there is an offence of expiation.

4. Whatever bhikkhunī should use a piece of smooth lac,[14] there is an offence of expiation.

5. If a bhikkhunī should want to take an ablution with water, she may take at most (a measure of) two finger joints. For whoever exceeds this, there is an offence of expiation.

6. What bhikkhunī should stay close to a monk catering him with drinking water or fanning him while he is eating, there is an offence of expiation.

7. Whatever bhikkhunī, having asked for raw grain or having had it asked for or having roasted it or having caused it to be roasted, or having pounded it, or having caused it to be pounded, or having cooked it or having caused it to be cooked, should eat it, there is an offence of expiation.

8. Whatever bhikkhunī should throw out or should

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12. "narrow places" means under arms and over the secret place. "sambādhe lomam samharāpeyya", p. 59, Horner has "let the hair of the body grow", **SBB**. XIII, p. 247.

13. "talaghātake" p. 59, Horner has "slapping with the palms of the hands", **SBB**. XIII, p. 248.

14. "jatumatthake" p. 59 for purpose of masturbation. Horner has "application of lac" **SBB**. XIII, p. 249.

cause (another), to throw out excrement or urine or rubbish or remains of food over a wall or over a fence, there is an offence of expiation.

9. Whatever bhikkhunī should throw out or should cause (another) to throw out excrement or urine or rubbish or remains of food on to the green crops, there is an offence of expiation.

10. Whatever bhikkhunī should go to see dancing or singing or music, there is an offence of expiation.

The end of first vagga, **lasuṇa**.

11. Whatever bhikkhunī should stand together with or should talk with a man, the one with the other, in the dark of the night when there is no light, there is an offence of expiation.

12. Whatever bhikkhunī should stand together with or should talk with a man, the one with the other, in a secluded place, there is an offence of expiation.

13. Whatever bhikkhunī should stand together with or should talk with a man, the one with the other, in an open place, there is offence of expiation.

14. Whatever bhikkhunī should stand together with or should talk with a man, the one with the other, on a carriage road, or in a close-end lane or at cross-roads or should whisper in his ear or should dismiss the bhikkhunī who is her companion, there is an offence of expiation.

15. Whatever bhikkhunī, having approached families before a meal, having sat down on a seat, should depart without informing the owner, there is an offence of expiation.

16. Whatever bhikkhunī, having approached families after a meal, should sit down or should lie down on a seat

without asking the owner (for permission), there is an offence of expiation.

17. Whatever bhikkhunī, having approached families at the wrong time, having spread or having caused a sleeping-place to be spread without asking the owner (for permission), should sit down or lie down on it, there is an offence of expiation.

18. Whatever bhikkhunī should make someone speak against another by misapprehension or by misunderstanding,[15] there is an offence of expiation.

19. Whatever bhikkhunī should curse herself or another with hell or with purity of Brahma,[16] there is an offence of expiation.

20. Whatever bhikkhunī should weep, having struck herself repeatedly, there is an offence of expiation.

The end of the second vagga, **andhakāra**.

21. Whatever bhikkhunī should bathe naked, there is an offence of expiation.

22. Should a bhikkhunī want to have a bathing cloth made, it must be made to a (proper) measure. The (proper) measure is: 4 Sugata-spans in length, 2 Sugata-spans[17] in width. Should she exceed this (measure), there is an offence of expiation involving cutting down.

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15. "duggakitena duppadhāritena param ujjhāpeyya", p. 61, Horner has "because of misapprehension, because of a misunderstanding, should make (someone) look down upon another".

16. "Brahmacariyena", p. 61, Horner has "Brahma-life" **SBB**. XIII, p. 219.

17. "Sugatavidatthiyā", Horner has "the accepted span".

23. Whatever bhikkhunī, having taken apart or having made (another) take apart another bhikkhunī's robe, if she is not afterwards prevented should neither sew it nor should make an effort to get it sewn, should she exceed the fourth and fifth days, there is an offence of expiation.

24. Whatever bhikkhunī should hold the period of changing her outer cloak over 5 days,[18] there is an offence of expiation.

25. Whatever bhikkhunī should change her robe and use it,[19] there is an offence of expiation.

26. Whatever bhikkhunī should cause the loss of the robes which are gift to a group, there is an offence of expiation.

27. Whatever bhikkhunī should hold back a legally valid division of robe, there is an offence of expiation.

28. Whatever bhikkhunī should give a recluses' robe to a householder or to a wanderer or to a female wanderer, there is an offence of expiation.

29. Whatever bhikkhunī, when an expectation of robe is not sure should let the robe-season pass, there is an offence of expiation.

30. Whatever bhikkhunī should hold back a legal valid removal of the Kaṭhina (privileges), there is an offence of expiation.

The end of the third vagga, **nagga**.

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18. "Pancāhikam saṃghātivaram atikkāmeyya", p. 62, Horner has "miss going about in an outer cloak for 5 days".

19. "Cīvarasaṃkamaniya", p 62, Horner has "a robe that should be handed back" **SBB**. XIII, p. 292.

31. Should two bhikkhunīs share the same couch, there is an offence of expiation.

32. Should two bhikkhunīs share the same spread-cloth or covering cloth, there is an offence of expiation.

33. Whatever bhikkhunī should intentionally cause discomfort to a bhikkhunī, there is an offence of expiation.

34. Whatever bhikkhunī should neither attend to an ailing (woman) who lives with her nor should make an effort to get her attended to, there is an offence of expiation.

35. Whatever bhikkhunī, having given quarters to a bhikkhunī, angry, displeased, should throw her out or have her thrown out, there is an offence of expiation.

36. Whatever bhikkhunī should keep company with a householder or with a householder's son, that bhikkhunī should be spoken to thus by bhikkhunīs: 'Do not, lady, keep company with a householder and with a householder's son. Let the lady desist, the Saṅgha praises such detachment in a sister.' But if that bhikkhunī, being spoken to thus by the bhikkhunīs, should persist as before, that bhikkhunī should be admonished by the bhikkhunīs up to the third time for giving up that (course). If she should give it up, while being admonished up to the third time, that is good. If she should not give it up, there is an offence of expiation.

37. Whatever bhikkhunī should go without the company of a caravan[20] on alms-tour within (her own) region (when it is) agreed upon as dangerous, frightening, there is an offence of expiation.

38. Whatever bhikkhunī should go without the com-

20. "asatthikā," p. 63, Horner has "a weapon on alms-tour."

pany of a caravan on alms-tour outside (her own) region (when it is) agreed upon as dangerous, frightening, there is an offence of expiation.

39. Whatever bhikkhunī should travel during the rain-retreat, there is an offence of expiation.

40. Whatever bhikkhunī, having kept the rain-retreat, should not set on an alms-tour, even for (a distance of) 5 or 6 yojanas, there is an offence of expiation.

The end of the fourth vagga, **tuvaṭṭa**.

41. Whatever bhikkhunī should go to see a king's pleasure house or a picture gallery or a park or a pleasure grove or a lotus pond, there is an offence of expiation.

42. Whatever bhikkhunī should make use of a sofa or of a divan, there is an offence of expiation.

43. Whatever bhikkhunī should spin yarn, there is an offence of expiation.

44. Whatever bhikkhunī should serve a householder,[21] there is an offence of expiation.

45. Whatever bhikkhunī, being spoken to by a bhikkhunī, saying: "*Do come, lady, and settle this legal question*," and having answer: "*Very good*," (yet) if she is not afterwards prevented, should neither settle it nor should make an effort to get it settled, there is an offence of expiation.

46. Whatever bhikkhunī should give with her own hand solid food or soft food to a non-Buddhist recluse or to a female wanderer, there is an offence of expiation.

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21. "gihiveyyāvaccaṃ," p. 64 for menstruation, Horner has "household work."

47. Whatever bhikkhunī should make use of the monthly cloth[22] and not give it up,[23] there is an offence of expiation.

48. Whatever bhikkhunī, not having given up her dwelling, should set out on alms-tour, there is an offence of expiation.

49. Whatever bhikkhunī should learn worldly knowledge, there is an offence of expiation.

50. Whatever bhikkhunī should teach worldly knowledge, there is an offence of expiation.

The end of the fifth vagga, **cittāgāra**.

51. Whatever bhikkhunī should enter an ārāma without asking (for permission) if a monk be there, there is an offence of expiation.

52. Whatever bhikkhunī should revile or abuse a monk, there is an offence of expiation.

53. Whatever bhikkhunī, being quick tempered, should abuse a group, there is an offence of expiation.

54. Whatever bhikkhunī, being invited or being satisfied, should eat or partake of solid food or soft food, there is an offence of expiation.

55. Whatever bhikkhunī should be stingy as to families,[24] there is an offence of expiation.

56. Whatever bhikkhunī should spend the rain-retreat in a residence where there is no monk, there is an offence of expiation.[25]

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22. "Āvasathacīvara, p. 64, Horner has "household robe", **SBB**. XIII, p. 333.

23. So that other bhikkhunīs can use it.

24. "Kulamaccharinī", p. 65 so that the families might attend to her only.

25. Correspond to the second of the eight **Gurudhamma** of the bhikkhunīs.

57. Whatever bhikkhunī, having kept the rain-retreat, should not invite both saṃghas in respect of three matters: what was seen or heard or suspected, there is an offence of expiation.

58. Whatever bhikkhunī should not go for exhortation or for communion, there is an offence of expiation.

59. Every half month a bhikkhunī should desire two things from the Order of monks: the asking as to (the date of) the observance day and the approaching for exhortation. For she who transgresses this, there is an offence of expiation.[26]

60. Whatever bhikkhunī, without having obtained permission from an Order or from a group, should together with a man, the one with the other, make a boil or a scab that has formed on the lower part of her body burst or break or let it be washed or smeared or bound up or unbound, there is an offence of expiation.

The end of the sixth vagga, **ārāma**.

61. Whatever bhikkhunī should ordain a pregnant woman, there is an offence of expiation.

62. Whatever bhikkhunī should ordain a woman still giving suck, there is an offence of expiation.

63. Whatever bhikkhunī should ordain a probationer who has not trained for two years in the six rules,[27] there is an offence of expiation.

64. Whatever bhikkhunī should ordain a probationer who has trained for two years in the six rules (but) who is not

26. Corresponds to the third of the Eight **Gurudhamma** of the bhikkhunīs.

27. They are the 5 precepts and abstaining from taking food after midday.

yet agreed upon by the Order, there is an offence of expiation.

65. Whatever bhikkhunī should ordain a married woman, who is less than 12 years,[28] there is an offence of expiation.

66. Whatever bhikkhunī should ordain a married woman who is 12 years (but) who has not trained for 2 years in the six rules, there is an offence of expiation.

67. Whatever bhikkhunī should ordain a married woman who is 12 years, who has trained for two years in the six rules, (but) who is not agreed upon by the Order, there is an offence of expiation.

68. Whatever bhikkhunī having ordained the woman who lives with her, for two years should neither teach her nor have someone teach her the six rules, there is an offence of expiation.

69. Whatever bhikkhunī should not allow an ordained bhikkhunī to follow her instructor for 2 years, there is an offence of expiation.

70. Whatever bhikkhunī, having ordained (the woman) who lives with her, should neither remove her nor have her removed even to (a distance of) 5-6 yojanas, there is an offence of expiation.

The end of the seventh vagga, **gabbbinī**.

71. Whatever bhikkhunī should ordain a maiden under 20 years of age, there is an offence of expiation.

72. Whatever bhikkhunī should ordain a maiden who

28. "Unadvādasavassaṃ," p. 66, Horner has "a woman who has been married less than 12 years".

is 20 years of age (but) has not trained for two years in the six rules, there is an offence of expiation.

73. Whatever bhikkhunī should ordain a maiden who is 20 years of age, has trained for two years (but) who is not agreed upon by the Order, there is an offence of expiation.

74. Whatever bhikkhunī, being ordained for less than 12 years should give ordination, there is an offence of expiation.

75. Whatever bhikkhunī, being ordained for 12 years (but) is not agreed upon by the Order, should give ordination, there is an offence of expiation.

76. Whatever bhikkhunī, on being told, 'You have ordained sufficiently, lady, for the time being,' and having answered, 'Very good,' should afterwards criticise, there is an offence of expiation.

77. Whatever bhikkhunī, having said to a probationer: 'If you, lady, will give me a robe, then will I ordain you,' (yet) if she is not afterwards prevented, should neither ordain her nor should make an effort to get her ordained, there is an offence of expiation.

78. Whatever bhikkhunī, having said to a probationer: 'If you, lady, will follow me for two years, then will I ordain you,' (yet) if she is not afterwards prevented, should neither ordain for nor should make an effort to get her ordained, there is an offence of expiation.

79. Whatever bhikkhunī should ordain a probationer who is in love with a man, who keeps company with men, who is still in grief, there is an offence of expiation.

80. Whatever bhikkhunī should ordain a probationer without the consent of the parents or husband, there is an offence of expiation.

81. Whatever bhikkhunī should ordain a probationer by showing favouritism to (monks) placed on probation, there is an offence of expiation.

82. Whatever bhikkhunī should ordain every year,[29] there is an offence of expiation.

83. Whatever bhikkhunī should ordain two probationers in one year, there is an offence of expiation.

The end of the eighth vagga, **kumarībhūta**.

84. Whatever bhikkhunī who is not ill should use an umbrella and sandals, there is an offence of expiation.

85. Whatever bhikkhunī who is not ill should go in a vehicle, there is an offence of expiation.

86. Whatever bhikkhunī should wear a hip-cloth,[30] there is an offence of expiation.

87. Whatever bhikkhunī should wear woman's ornaments, there is an offence of expiation.

88. Whatever bhikkhunī should bathe in perfume, there is an offence of expiation.

89. Whatever bhikkhunī should bathe in scented ground sesamum, there is an offence of expiation.

90. Whatever bhikkhunī should cause (herself) to be rubbed or should cause (herself) to be massaged by a bhikkhunī, there is an offence of expiation.

91. Whatever bhikkhunī should cause (herself) to be

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29. "Anuvassam" p. 67.

30. "Saṃghaṇī" p. 68, Sujib explains that it is "narrow cloth worn around the hip" **Tripitaka for People**, p. 208, apparently it is used by householder as a corset.

rubbed or should cause (herself) to be massaged by a probationer, there is an offence of expiation.

92. Whatever bhikkhunī should cause (herself) to be rubbed or should cause (herself) to be massaged by a female novice, there is an offence of expiation.

93. Whatever bhikkhunī should cause (herself) to be rubbed or should cause (herself) to be massaged by a woman householder, there is an offence of expiation.

94. Whatever bhikkhunī should sit down on a seat in front of a monk without asking (for permission), there is an offence of expiation.

95. Whatever bhikkhunī should ask a question of a monk at an **improper time**[31] there is an offence of expiation.

96. Whatever bhikkhunī should enter a village without her vest,[32] there is an offence of expiation.

The end of the ninth vagga, **chattupahana**.

97. In telling a conscious lie, there is an offence of expiation.

98. In insulting speech, there is an offence of expiation.

99. In slander by bhikkhunīs, there is an offence of expiation.

100. Whatever bhikkhunī should recite dhamma line by line together with an unordained female, there is an offence of expiation.

101. Whatever bhikkhunī should lie down with an

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31. "Anokāsataṃ", p. 68, Horner has "who has not given leave", **SBB**. XIII, p. 415.

32. "Samkacchika," the fourth of a bhikkhunī's robe, apparently to tighten her breasts; see the story in **SBB**. XIII, p. 415.

unordained female for more than 2-3 nights, there is an offence of expiation.

102. Whatever bhikkhunī should lie down in a covered place with a man, there is an offence of expiation.

103. Whatever bhikkhunī should teach dhamma to a man in more than 5 or 6 sentences, except when a sensible woman[33] (be present), there is an offence of expiation.

104. Whatever bhikkhunī should speak of a condition of further superior-men to one who is not ordained, if it is a fact, there is an offence of expiation.

105. Whatever bhikkhunī should speak of a bhikkhunī's serious offence to one who is not ordained, except on agreement (to speak) of the Order, there is an offence of expiation.

106. Whatever bhikkhunī should dig the ground or have it dug, there is an offence of expiation.

The end of the tenth vagga, **musāvāda**.

107. For destruction of vegetable growth, there is an offence of expiation.

108. In evasion, in vexing, there is an offence of expiation.

109. In making (someone) look down upon another, in criticising, there is an offence of expiation.

110. Whatever bhikkhunī, spreading or having spread in the open air a couch or a chair or a mattress or a stool, belonging to the Order, setting forth, should neither remove it nor have it removed, or should go away without asking (for permission), there is an offence of expiation.

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33. 'Vinnunā itthiviggehana", Horner has "learned", XI, p. 206.

111. Whatever bhikkhunī, spreading a sleeping-place or having it spread in a dwelling belonging to the Order, setting forth, should neither remove it nor have it removed, or should go away without asking (for permission), there is an offence of expiation.

112. Whatever bhikkhunī should lie down in a sleeping-place in a dwelling belonging to the Order, knowing that she is encroaching upon (the space intended for) a bhikkhunī arrived first, saying, 'She for whom it becomes too crowded may depart,' doing it for this, not for another, there is an offence of expiation.

113. Whatever bhikkhunī, angry, displeased, should throw out a bhikkhunī or cause her to be thrown out from a dwelling-place belonging to the Order, there is an offence of expiation.

114. Whatever bhikkhunī, in a lofty cell with an upper part, in a dwelling-place belonging to the Order, should sit down or lie down on a couch or chair with removable feet, there is an offence of expiation.

115. When a large dwelling-place is being built for a bhikkhunī, an enclosure of two or three roofings may be determined upon for placing the door bolts, for making the window-holes as far as the door-way, in establishing it when there are no crops. If, though established where there are no crops, she should determine upon (somthing) more than that, there is an offence of expiation.

116. Whatever bhikkhunī, knowing that the water contains life, should sprinkle grass or clay or should have them sprinkled, there is an offence of expiation.

The end of the eleventh vagga, **bhuttagāma**.

117. One meal in a public-house may be eaten by a bhikkhunī who is not ill. If she should eat more than that, there is an offence of expiation.

118. In a group-meal, except at a right time, there is an offence of expiation. In this case, a right time is a time of illness, a time of giving robes, a time of making robes, a time of going on a journey, a time of being embarked in a boat, when there is a great scarcity, a meal-time of recluses; this is a right time in this case.

119. If a bhikkhunī, going up to a family, (who) asking, should invite her (to take) cakes or barley-gruel, two or three bowlfuls may be accepted by a bhikkhunī desiring them. Should she accept more than that, there is an offence of expiation. Having accepted 2 or 3 bowlfuls, having taken them back from there they must be shared together with the bhikkhunīs. This is the proper course in this case.

120. Whatever bhikkhunī should eat or partake of solid food or soft food at the wrong time, there is an offence of expiation.

121. Whatever bhikkhunī should eat or partake of solid food or soft food that was stored, there is an offence of expiation.

122. Whatever bhikkhunī should convey to her mouth nutriment not given, except water for cleansing the teeth, there is an offence of expiation.

123. Whatever bhikkhunī, saying to a bhikkhunī, 'Come, your reverence, we will go into a village or small town for alms-food,' either causing to be given or not causing to be given (alms-food) to her, should dismiss her, saying, 'Go away, your reverence, neither talking nor sitting down with

you comes to be a comfort for me; either talking or sitting down alone comes to be a comfort for me' — if doing it just for this object, not for another, there is an offence of expiation.

124. Whatever bhikkhunī, intruding on a family with food, should sit down, there is an offence of expiation.

125. Whatever bhikkhunī should sit down in a private place on a secluded seat together with a man, there is an offence of expiation.

126. Whatever bhikkhunī should sit down in a private place together with a man, the one with the other, there is an offence of expiation.

127. Whatever bhikkhunī, being invited and being (provided) with a meal, not having asked (for permission) if a bhikkhunī be there, should call upon families before a meal or after a meal, except at a right time, there is an offence of expiation. In this, case a right time is the time of giving robes, the time of making robes, this is the right time in this case.

128. When a bhikkhunī is not ill, an invitation (to accept) a requisite for 4 months may be accepted, unless there be a renewed invitation, unless there be a permanent invitation. If one should accept for longer than that, there is an offence of expiation.

129. Whatever bhikkhunī should go to see an army fighting, unless there is sufficient reason for it, there is an offence of expiation.

130. If there is some reason for a bhikkhunī for going to an army, that bhikkhunī may stay with the army for 2-3 nights. Should she stay longer than that, there is an offence of expiation.

131. If a bhikkhunī, staying with the army for 2-3 nights, should go to a sham-fight or to a troops in array or to the massing of the army or to see a review, there is an offence of expiation.

132. Should a bhikkhunī drink fermented liquor and spirits, there is an offence of expiation.

133. In tickling with the fingers, there is an offence of expiation.

134. In playing in the water, there is an offence of expiation.

135. In disrespect there is an offence of expiation.

136. Whatever bhikkhunī should frighten a bhikkhunī, there is an offence of expiation.

The end of thirteenth vagga, **cāritta**.

137. Whatever bhikkhunī, not being ill, desirous of warming herself, should kindle or should cause a fire to be kindled, unless there is sufficient reason for it, there is an offence of expiation.

138. Whatever bhikkhunī should bathe (at intervals of) less than half a month, except at a right time, there is an offence of expiation. In this case this is a right time: thinking, '*a month and a half of the summer remains*,' (and) 'the first month of the rains' — these are the two and a half months when there is hot weather when there is a fever weather; at a time of illness, at a time of work, at a time of going on a journey, at a time of wind and rain. This is a right time in this case.

139. When a bhikkhunī obtains a new robe, any one mode of disfigurement of the 4 modes of disfigurement must

be taken: either dark blue[34] or mud (colour) or black. If a bhikkhunī should make use of a new robe without taking any one mode of disfigurement of the 3 modes of disfigurement, there is an offence of expiation.

140. Whatever bhikkhunī, herself having assigned a robe to a monk or a bhikkhunī or to a female probationer or to a male novice or to a female novice, should make use of it, (the robe) not having been taken away, there is an offence of expiation.

141. Whatever bhikkhunī should hide or should cause to hide a bhikkhunī's bowl or robe or a seat-mat or needle-case or girdle, even in fun, there is an offence of expiation.

142. Whatever bhikkhunī should intentionally deprive a living thing of life, there is an offence of expiation.

143. Whatever bhikkhunī should knowingly make use of water that contains living things, there is an offence of expiation.

144. Whatever bhikkhunī should knowingly open up for a further (formal) act a legal question settled according to rule, there is an offence of expiation.

145. Whatever bhikkhunī, having arranged together with a caravan (set on) theft, should knowingly go along the same high road, even at a distance of one village, there is an offence of expiation.

146. Whatever bhikkhunī should speak thus: 'In so far as I understand dhamma taught by the Lord, it is that in following those things called dangerous[35] by the Lord, there is

34. "Nīlam", p. 73 Horner has 'dark green', **SBB**. XI, p. 407.

35. "Antarāyikā" p. 74, Horner has 'stumbling blocks', **SBB**., XIII, p. 24.

no danger at all'; that bhikkhunī should be spoken to by the bhikkhunīs thus: 'Do not venerable one, speak thus, do not misrepresent the Lord, misrepresentation of the Lord is not at all seemly, and the Lord certainly would not speak thus; in many a figure, your reverence, are things that are dangerous called dangerous by the Lord, and in following these there is a vertiable danger.' And if the bhikkhunī, when she has been spoken to thus by the bhikkhunīs, should persist as before, that bhikkhunī should be admonished by the bhikkhunīs up to the third time for giving up that (course). If, being admonished up to the third time, she should give it up, that is good. But if she should not give it up, there is an offence of expiation.

The end of the fourteenth vagga, **joti**.

147. Whatever bhikkhunī should knowingly eat together with or be in communion with or lie down in a sleeping place with a bhikkhunī who talks thus, who has not acted according to the rule, who has not given up that view, there is an offence of expiation.

148. If even a female novice[36] should speak thus: 'In so far as I understand dhamma taught by the Lord, it is that in following those things called dangerous by the Lord, there is no danger at all,' that novice should be spoken to thus by the bhikkhunīs: 'Do not speak thus, reverend novice; do not misrepresent the Lord, misrepresentation of the Lord is not at all seemly, and the Lord certainly would not speak thus. Reverend novice, in many a figure are things that are dangerous called dangerous by the lord, and in following these,

36. One who is about to receive full ordination.

there is a veritable danger.' And if that novice, when she has been spoken to thus by the bhikkhunīs, should persist as before, that novice should be spoken to thus by the bhikkhunīs: 'From today forth, reverend novice, the Lord can neither be referred to as your teacher, nor can that be yours of which other novices get the chance, namely, the lying down to sleep for 2 or 3 nights with bhikkhunīs. Get away with you, depart.' Whatever bhikkhunī should knowingly encourage or should support or should eat with or should lie down in a sleeping-place with a novice thus expelled, there is an offence of expiation.

149. Whatever bhikkhunī, being spoken to by bhikkhunīs regarding a rule, should speak thus: 'Your reverences, I will not train myself in this rule of training until I have inquired about it of another bhikkhunī, experienced, expert in discipline,' there is an offence of expiation. Bhikkhunīs, it should be learnt, it should be investigated by a bhikkhunī who is training. This is the proper course here.

150. Whatever bhikkhunī, when the Pātimokkha is being recited, should speak thus: 'On account of what are these lesser and minor rules of training recited? They only tend to remove, to vexation, to perplexity,' in disparaging a rule of training, there is an offence of expiation.

151. Whatever bhikkhunī, while the Pātimokkha is being recited every half month, should speak thus: 'Only now do I understand that this rule is, as is said, handed down in a sutra,[37] contained in a sutra, (and) comes up for recitation every half month; if other bhikkhunīs should know con-

37. "Sutta", p. 76 Horner has "clause" **SBB**. XIII, p. 44.

cerning this bhikkhunī that this bhikkhunī has sat down 2 or 3 times before, not to listen, while the Pātimokkha was being recited, there is not only no freedom for that bhikkhunī on account of her ignorance, but she ought to be dealt with according to the rule for the offence into which she has fallen there, and also her pretentious manner,[38] saying: 'Your reverence, this is bad for you, this is badly gotten by you, that you, while the Pātimokkha is being recited, do not attend applying yourself properly.' This is for her who put on pretentious manner is an offence of expiation.

152. Whatever bhikkhunī, angry, displeased, should give a bhikkhunī a blow, there is an offence of expiation.

153. Whatever bhikkhunī, angry, displeased, should raise the palm of the hand against a bhikkhunī, there is an offence of expiation.

154. Whatever bhikkhunī should defame a bhikkhunī with an unfounded charge of an offence entailing a formal meeting of the order, there is an offence of expiation.

155. Whatever bhikkhunī should intentionally arouse remorse in a bhikkhunī thinking, 'There will be no comfort for her even for a moment,' if having done it for just this object, not for another, there is an offence of expiation.

156. Whatever bhikkhunī should stand overhearing bhikkhunīs when they are quarrelling, disputing, engaged in contention, saying, 'I will hear what they say,' if having done it for just this object, not for another, there is an offence of expiation.

The end of the fifteenth vagga, **diṭṭhi**.

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38. Horner has "and further confusion should be put on her", XIII, p. 44.

157. Whatever bhikkhunī, having given (her) consent for legitimate (formal) acts, should afterwards engage in criticism, there is an offence of expiation.

158. Whatever bhikkhunī, when the Order is engaged in decisive talk, not having given the consent, rising up from her seat, should depart, there is an offence of expiation.

159. Whatever bhikkhunī, having given away a robe to a bhikkhunī by means of a complete Order should afterwards engage in criticism saying "The bhikkunīs are appropriating a benefit belonging to the Order according to acquaintanceship," there is an offence of expiation.

160. Whatever bhikkhunī should knowingly appropriate to an individual an apportioned benefit belonging to the Order, there is an offence of expiation.

161. Whatever bhikkhunī should pick up or should cause (someone) to pick up a treasure or what is considered as a treasure, except within a monastery or within a house, there is an offence of expiation. But if a bhikkhunī, having picked up or caused (someone) to pick up treasure or what is considered as treasure, that is within a monastery or within a house, it should be laid aside, thinking, it will be for him who will take it.' This is the proper course here.

162. Whatever bhikkhunī should have a needle-case made that is made of bone or of ivory or made of horn, there is an offence of expiation involving breaking up.

163. When a new couch or chair is being made for a bhikkhunī, the legs should be made eight finger-breadths (high) according to the accepted finger-breadth, except for the knotched ends below. In exceeding this (measure) there is an offence of expiation involving cutting down.

164. Whatever bhikkhunī should have a couch or a chair made covered with cotton, there is an offence of expiation involving tearing off.

165. When an itch-cloth is being made for a bhikkhunī, it must be made to a (proper) measure. This is the (proper) measure here: in length four spans of the accepted span, in breadth two spans. In exceeding this (measure), there is an offence of expiation involving cutting down.

166. Whatever bhikkhunī should have a robe made the measure of a well-farer's robe, or more, there is an offence of expiation involving cutting down. This is the (proper) measure here of a well-farer's robe for a well-farer: in length nine spans of the accepted span, in breadth six spans; this is the (proper) measure of a well-farer's robe for a well-farer.

Elders, there are 166 rules in Pācittiya. I would like to ask if you are pure in these rules. I repeat for a second time if all of you are pure in these rules. I repeat for a third time if all of you are pure in these rules. If all of you are pure, remain silent. I shall take your silence as a positive answer.

The end of 166 Pācittiya rules.

Pāṭidesaniya

Elders, there are 8 Pāṭidesaniya rules as follows:

1. Whatever bhikkhunī, who is not ill, having had **ghee**[39] asked for, should partake of it, it should be confessed by that bhikkhunī, saying: "I have fallen, ladies, into a blameworthy matter, unbecoming, which ought to be confessed; I confess it

39. Replace the following rules here.

2. oil
3. honey
4. molasses
5. fish
6. meat
7. milk
8. curds.

Elders, there are 8 rules in Pāṭidesaniya. I would like to ask if you are pure in these rules. I repeat for a second time if all of you are pure in these rules. I repeat for a third time if all of you are pure in these rules. If all of you are pure, remain silent. I shall take your silence as a positive answer.

The end of 8 Pāṭidesaniya rules.

Sekhiya

Elders, the following are the Sekhiya rules:

1. "*I will dress with the inner robe all round* (*me*)," is a training to be observed.
2. "*I will put on the upper robe-all round me*," is a training to be observed.
3. "*Properly clad will I go amidst the houses*," is a training to be observed.
4. "*Properly clad will I sit down amidst the houses*," is a training to be observed.
5. "*Well-controlled will I go amidst the houses*," is a training to be observed.
6. "*Well-controlled will I sit down amidst the houses*," is a training to be observed.

7. "*With the eyes cast down will I go amidst the houses*," is a training to be observed.
8. "*With the eyes cast down will I sit down amidst the houses*," is a training to be observed.
9. "*Not lifting up (the robes) will I go amidst the houses*," is a training to be observed.
10. "*Not lifting up (the robes) will I sit down amidst the houses*," is a training to be observed.
11. "*Not with loud laughter will I go amidst the houses*," is a training to be observed.
12. "*Not with loud laughter will I sit down amidst the houses*," is a training to be observed.
13. "*With little noise will I go amidst the houses*," is a training to be observed.
14. "*With little noise will I sit down amidst the houses*," is a training be tbserved.
15. "*Not swaying the body will I go amidst the houses*," is a training to be observed.
16. "*Not swaying the body will I sit down amidst the houses*," is a training to be observed.
17. "*Not swaying the arms will I go amidst the houses*," is a training to be observed.
18. "*Not swaying the arms will I sit down amidst the houses*," is a training be observed.
19. "*Not swaying the head will I go amidst the houses*," is a training to be observed.
20. "*Not swaying the head will I sit down amidst the houses*," is a training be observed.
21. "*Not with arms akimbo will I go amidst the houses*," is a training to be observed.

22. "*Not with arms akimbo will I sit down amidst the houses*," is a training be observed.
23. "*Not covering up the head will I go amidst the houses*," is a training be observed.
24. "*Not covering up the head*[40] *will I sit down amidst the houses*," is a training to be observed.
25. "*Not tip-toeing*[41] *will I go amidst the houses*," is a training to be observed. (126)
26. "*Not embracing the knees*[42] *will I sit down amidst the houses*," is a training to be observed.

There are 30 rules in the second section, **bhojana-paṭisaṃyuga**.

27. "*Attentively will I accept almsfood*," is a training to be observed.
28. "*Thinking of the bowl will I accept almsfood*," is a training to be observed.
29. "*I will accept almsfood with equal curry*," is a training to be observed.
30. "*I will accept almsfood at an even level* (*of the bowl*)" is a training to be observed.
31. "*Attentively will I eat almsfood*," is a training to be observed.
32. "*Looking at*[43] *the bowl will I eat almsfood*," is a training to be observed.

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40. Horner has "muffled up," **SBB**. XIII, p. 126.
41. Horner has "crouching on the heels," **SBB**. XIII, p. 126.
42. Horner has "lolling," **ibid**.
43. Horner has "thinking of," **ibid**, p. 129.

33. “*Not digging the rice unevenly*[44] *will I eat almsfood*,” is a training to be observed.
34. “*I will eat rice with equal curry*,” is a training to be observed.
35. “*Not having chosen from the top will I eat almsfood*,” is a training to be observed.
36. “*I will not cover up the curry and the condiment with rice*,[45] *desiring something more*,” is a training to be observed.
37. “*I will not eat curry or rice*, *having asked for it myself*, *if not ill*,” is a training to be observed.
38. “*Not cautious-mindedly will I look at others bowls*,” is a training to be observed.
39. “*I will not make up too large a mouthful*,” is a training to be observed.
40. “*I will make up a mouthful into a round*,” is a training to be observed.
41. “*I will not open the mouth*[46] *when the mouthful is not brought close*,” is a training to be observed.
42. “*I will not put the fingers*[47] *into the mouth while eating*,” *is* a training to be observed.
43. “*I will not talk with a mouthful in the mouth*,” is a training to be observed.
44. “*I will not eat tossing up balls* (*of food*),” is a training to be observed.

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44. Horner has “on continuous alms-tour,” **ibid**.
45. Horner has “conjey,” **ibid**, 132
46. Horner has “the door of the face,” **SBB**. XIII, p. 134.
47. Horner has “hand,” **ibid**.

45. “*I will not eat breaking up the mouthfuls*,” is a training to be observed.
46. “*I will not eat stuffing the cheeks*,” is a training to be observed.
47. “*I will not eat shaking the hands about*,” is a training to be observed.
48. “*I will not eat scattering grains*[48] *of boiled rice*,” is a training to be observed.
49. “*I will not eat putting out the tongue*,” is a training to be observed.
50. “*I will not eat smacking the lips*,” is a training to be observed.
51. “*I will not eat making a hissing sound*,” is a training to be observed.
52. “*I will not eat licking the hand*,[49]” is a training to be observed.
53. “*I will not clean the bowl*[50] *and eat it*,” is a training to be observed.
54. “*I will not eat licking my lips*,” is a training to be observed.
55. “*I will not accept a drinking utensil while my hands (soiled) with food*,” is a training to be observed.
56. “*I will not throw out amidst the houses rinsings of the bowl with grains of boiled rice*,” is a training to be observed.

There are 16 rules in the third section: **dhammadeśana-paṭisamyuta**.

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48. Horner has “lumps,” **ibid**. p. 136.

49. Horner has “the fingers,” **ibid**.

50. Horner has “licking the bowl,” **ibid**. p. 138.

57. "*I will not teach dhamma to* (*someone*) *who is not ill with a sunshade in his hand*," is a training to be observed.
58. "*I will not teach dhamma to* (*someone*) *who is not ill* (*and*) *has a staff in his hand*," is a training to be observed.
59. "*I will not teach dhamma to* (*someone*) *who is not ill* (*and*) *who has a knife in his hand*," *is a training to be observed.*
60. "*I will not teach dhamma to* (*someone*) *who is not ill* (*and*) *has a weapon in his hand*," is a training to be observed.
61. "*I will not teach dhamma to* (*someone*) *wearing wooden sandals* (*and*) *who is not ill*," is a training to be observed.
62. "*I will not teach dhamma to* (*someone*) *wearing shoes* (*and*) *who is not ill*," is a training to be observed.
63. "*I will not teach dhamma to* (*someone*) *in a vehicle* (*and*) *who is not ill*," is a training to be observed.
64. "*I will not teach dhamma to* (*someone*) *on a bed and who is not ill*," is a training to be observed.
65. "*I will not teach dhamma to* (*someone*) *who is sitting down, embracing the knees*[51] *and who is not ill*," is a training to be observed.
66. "*I will not teach dhamma to* (*someone*) *with a turban on his head* (*and*) who is *not ill*," is a training to be observed.
67. "*I will not teach dhamma to* (*someone*) *with his head covered up* (*and*) *who is not ill*," is a training to be observed.

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51. Horner has "lolling," **SBB**. XIII, p. 146.

68. "*Having sat down on the ground I will not teach dhamma to* (*someone*) *sitting on a seat* (*and*) *who is not ill*," is a training to be observed.
69. "*I will not teach dhamma having sat down on a low seat*, *to* (*someone*) *sitting on a high seat who is not ill*," is a training to be observed.
70. "*I will not teach dhamma standing*, *to* (*someone*) *who is sitting down* (*and*) *who is not ill*," is a training to be observed.
71. "*I will not teach dhamma going behind*, *to* (*someone*) *going in front* (*and*) *who is not ill*," is a training to be observed.
72. "*I will not teach dhamma going at the side of a path*, *to* (*someone*) *going along the path* (*and*) *who is not ill*," is a training to be observed.

    There are 3 rules in the fourth section: **pakiṇaka**.

73. "*I will not pass excrement and urine*[52] *standing*, *if not ill*," is a training to be observed.
74. "*I will not pass excrement*, *urine or spit if not ill*, *on green vegetable*," is a training to be observed.
75. "*I will not pass excrement*, *urine or spit in the water if not ill*," is a training to be observed.

Recited, venerable ones, are the 75 rules for training. Concerning them, I ask the venerable ones: I hope that you are quite pure in this matter? And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask: I hope that you are quite pure in this matter? The venerable

52. Horner has simply "ease myself' **SBB**. XIII, p. 150.

ones are quite pure in this matter, therefore they are silent. Thus do I understand this.

The end of the Sekhiya rules.

Adhikaraṇasamatha

These seven rules, venerable ones, for the deciding of legal questions come up for recitation: for the deciding, for the settlement of legal questions arising from time to time a verdict in the presence of[53] may be given, a verdict of innocence may be given, a verdict of past insanity may be given, it may be carried out on (his) acknowledgement, (there is) the decision of the majority, the decision for specific depravity, the covering up (as) with grass.

Recited, venerable ones, are the seven rules for the deciding of legal questions. Concerning them, I ask the venerable ones: I hope that you are quite pure in this matter? And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask: I hope that you are quite pure in this matter, therefore they are silent. Thus do I understand this.

The end of seven Adhikaraṇasamatha rules.

Recited, venerable ones, is the occasion, recited are the eight rules for offences involving defeat, recited are the seventeen rules for offences entailing a formal meeting of the Order, recited are the thirty rules for offers of expiation involving forfeiture, recited are the one hundred sixty-six rules for offences

53. Vin. ii. 93 says there must be in the presence of the Order, of dhamma, of saṃgha and of the persons in dispute. Quoted from **SBB**. XIII, p. 153.

of expiation, recited are the eight rules for offences which ought to be confessed, recited are the 75 rules for training, recited the seven rules for the deciding of legal questions. So much (of the sayings) of the Lord, handed down in sutra, contained in sutras, comes for recitation every half month. All should train therein in harmony, on friendly terms, without contention.

The end of Bhikkhunī Pātimokkha.



Mahāsanghika[54]

Homage to the Buddha, the fully enlightened One.

May the elders, the bhikkhunīs listen to me. Today is the 15th day, it is an Observance Day. If the Order is ready, let the Order recite the Pātimokkha.

Has not your previous work been completed? Elders, announce your purity. I am going to recite the Pātimokkha. All of us present here be attentive. Please pay attention so that the Pātimokkha will be completed.

Should any of you commit offence against the Pātimokkha please make it known. If not, one should remain silent, from the silence I shall understand you are all pure.

Each recitation will be made three times, the question is directed to each of us. After the third recitation should any bhikkhunī remember her offence, she should not conceal it. For concealing an offence against the Pātimokkha is said by the Lord Buddha to be indeed dangerous.

Therefore, should any bhikkhunī recall an offence, please make it known (to the Order). So that she will remain at ease.

Pārājika

There are 8 Pārājika rules:

1. Whatever bhikkhunī, having undertaken the 'bhikkhunī's complete training rules from both the Sanghas,

54. **The Chinese Tripitaka**, J. Takakusu, ed., Tokyo: 1922-23, No. 1427, p. 556 b, ff.

and not having disclaimed the training-rules, should engage in sexual intercourse even with an animal, she is defeated and no more in communion.[55]

2. Whatever bhikkhunī with intent to steal take from an inhabited area or from a forest what is not given, the taking of what is not given being of such a nature that on its account kings would have the robber arrested and either executed, imprisoned or banished (censuring her thus), "*You are a robber*, *you are a fool*, *you are an idiot*, *you are a thief*, (then) the bhikkhunī taking anything not given of such a nature is defeated and no more in communion. (Same as Th. Pār. 2)

3. Whatever bhikkhunī purposely deprive a human being of life or provide him with (a knife) taking life or recommend advantages in death or encourage him to kill himself in various ways with such thoughts in mind and such intentions in mind as, "*Good man*, *what* (*good*) *is this miserable life to you*? *Death is better for you than life*," (then) she is defeated and no more in communion also. (Same as Th. Pār. 3)

4. Whatever bhikkhunī, having no acquaintance of it suggest that (some) superior human state worthy of the Noble Ones' Knowledge and vision is present in herself (saying) 'I know thus, I see thus' and afterwards on another occasion should she whether examined or not examined, having admitted the fault and being desirous of purification, say thus, 'Friends, not knowing, I said 'I know'; not seeing, I said 'I see'; what I said was vain and false' (then) unless it was through over-estimation, she is defeated and no more in communion also.

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55. Theravāda has this rule in more detail.

5. Whatever bhikkhunī, filled with desire, should stay close to a male who is also filled with desire and consent to rubbing for pleasure from shoulders downward to the knees, she becomes one who is defeated, she is not in communion.[56]

6. Whatever bhikkhunī, filled with desire, should allow a male who is filled with desire, should talk together within arm-reach, should allow him to hold hands, robes, garments, should be pleased to invite him to the seat, bending the body close to each other, having made an appointment for this, this bhikkhunī becomes one who is defeated, she is not in communion. (This is Th. Pār. 8)

7. Whatever bhikkhunī, knowing that a bhikkhunī has fallen into a matter involving defeat, should not speak to other bhikkhunīs, but when she may be withdrawn, or deceased or expelled, should afterwards speak thus 'Ladies, before I knew this bhikkhunī, she has fallen into a matter involving defeat, but I did not tell anyone, I did not want others to know,' she becomes one who is defeated, she is not in communion. (This is Th. Pār. 6)

8. Whatever bhikkhunī, filled with desire, for the sake of following what is verily not the rule, should consent to taking hold of the hand of a male person who is filled with desire or should consent to taking hold of the edge of (his) outer cloak or should stand or should consent to a man's approaching (her) or should enter into a covered place or should dispose the body for such a purpose, she also becomes one who is defeated, she is not in communion, she is a doer of eight things.

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56. Theravāda has this rule in more detail.

These are the eight Pārājika rules which I have recited to you; should any of you be defeated in any one of the rules, she is not communion with the other bhikkhunīs. Whatever is true in the beginning is also true at the end. I repeat my question if all of you are pure in these rules. I repeat my question for a second time if all of you are pure in these rules. I repeat my question for a third time if all of you are pure in these rules. If all of you are pure, remain silent. I will take your silence as a positive answer.

The end of pārājika rules.

Saṅghādisesa

There are 19 Saṅghādisesa rules:

1. Should any bhikkhunī engage to act as go-between for (the purpose of conveying) a man's intentions to a woman or a woman's intentions to a man whether about marriage or about concubinage, (or) even for a temporary (arrangement), this entails initial and subsequent meetings of the Order. (This is Th. Sgd. 7)

2. Should any bhikkhunī, being angry, desirous of venting anger, and displeased, accuse a bhikkhunī groundlessly of a case of defeat (thinking), 'Perhaps with this I may make her fall from the Good life,' and afterwards on another occasion whether she is examined or not examined that litigation is (shown to be) groundless and the bhikkhunī admits to anger, this entails initial and subsequent meetings of the Order. (Same as Th. Sgd. 8)

3. Should any bhikkhunī, being angry, desirous of venting anger, and displeased, accuse a bhikkhunī of a case

of defeat, using as a pretext any trifling litigation connected with another class (of fault, thinking) 'Perhaps with this I may make her fall from the Good life,' and afterward on another occasion whether she is examined or not examined that litigation is (shown to be) connected with another class (of fault) and the bhikkhunī admits to anger, this entails initial and subsequent meetings of the Order. (Same as Th. Sgd. 9)

4. Whatever bhikkhunī should be one who speaks in envy concerning a householder or a householder's sons (or brothers) or a slave or a workman and even concerning a wanderer who is a recluse, that bhikkhunī has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away. (Th. Sgd. 1)

5. Whatever bhikkhunī should walk outside a village without the company of other bhikkhunī, except other time.[57] There is an offence entailing a formal meeting of the Order involving being sent away.

6. Whatever bhikkhunī should spend a night away from a company of bhikkhunīs except at a necessary time, that is when she is ill, or when the town surrounded by robbers, there is an offence entailing a formal meeting of the Order involving being sent away.[58]

7. Whatever bhikkhunī should ordain a woman without permission of the householder, there is an offence entailing a formal meeting of the Order involving being sent away.

8. Whatever bhikkhunī should knowingly receive a

57. In the **Vibhanga** it is explained that when a bhikkhunī is ill or not having sexual desire, p. 518 b. This is part of Th. Sgd. 3.

58. They are part of Th. Sgd. 3.

woman thief found to merit death, without having obtained permission from a king or an Order or a group or a guild or a company, unless she is allowable, that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 2)

9. Whatever bhikkhunī should cross the river alone, there is an offence entailing a formal meeting of the Order involving being sent away.[59]

10. Whatever bhikkhunī, without having obtained permission from the Order which carried out the proceedings in accordance with the rule, the discipline, the teacher's instruction, not having learnt the group's desire, should restore a bhikkhunī suspended by a complete Order, that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 4)

11. Whatever bhikkhunī, not being filled with desire, having accepted from a man who is filled with desire, things, robes, bowl, food, medicine, there is an offence entailing a formal meeting of the Order involving being sent away.

12. Whatever bhikkhunī should speak thus: 'What can this man, whether he is filled with desire or not filled with desire, do to you, lady, since you are not filled with desire? Please, lady, eat or partake of the solid food or the soft food which this man is giving to you, you having accepted it with your own hand,' other bhikkhunīs should speak thus: 'Lady, do not say that....' And if that bhikkhunī, being spoken to

59. This is part of Th. Sgd. 3.

thus by the bhikkhunīs, persisted as before, that bhikkhunī should be admonished up to a third time for giving up that (course). If she should give it up, that is good. If she should not give it up, that bhikkhunī also has fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away.[60]

13. Whatever bhikkhunī should intend to cause disunity among the Sangha, withhold arguments to cause disunity among the Sangha. This bhikkhunī should be admonished by other bhikkhunīs thus: 'Venerable, do not cause disunity among the Sangha, stay with the Sangha. The Sangha enjoys no argument, one should study together like water mixes with milk. Remain peaceful according to the teaching.' And if that bhikkhunī, being spoken to thus by the bhikkhunīs, persisted as before, that bhikkhunī should be admonished by the bhikkhunīs up to a third time, she should give it up, that is good. If she should not give it up, that bhikkhunī also has fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away.

14. Whatever bhikkhunī, one, two or more bhikkhunīs should agree in speech and opinion so as to cause disunity among the Sangha. This bhikkhunī should thus: 'Venerable, do not say that this bhikkhunī is good or not, this bhikkhunī speaks according to the dhamma and vinaya, she speaks according to what we desire, if she thinks we are to withhold, we shall withhold, she knows how to speak and not

60. Similar to Th. Sgd. 6, but for Theravāda there is an offence at the first doing.

otherwise.' This bhikkhunī should be admonished thus: 'Venerable, do not speak thus… (repeat)…. Venerable, do not help to cause disunity among the Sangha, you should be pleased with the unity of the Sangha, because the unity among the Sangha is just like the mixing of water and milk. Stay together harmoneously and peacefully in the teaching.' And if that bhikkhunī, being spoken to thus by the bhikkhunīs, persisted as before, that bhikkhunī should be admonished by the bhikkhunīs up to a third time, she should give it up, that is good. If she should not give it up, that bhikkhunī also has fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away.

15. Whatever bhikkhunī [61] being angry, illegally defame the Sangha, should speak thus: 'The bhikkhunīs are following a wrong course through desire, hatred, fear, and stupidity.' That bhikkhunī should be spoken to thus by the bhikkhunīs: 'Do not, Venerable, speak thus… (repeat)…. The bhikkhunīs are not following the wrong course through fear, …Do not be displeased and blame the Sangha unreasonably.' And if that bhikkhunī, being spoken to thus by the bhikkhunīs, persisted as before, that bhikkhunī should be admonished by the bhikkhunīs up to a third time, for giving up that (course). If, being admonished up to a third time, she should give it up, that is good. If she should not give it up, that bhikkhunī also has fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the

61. Similar to Th. Sgd. 11 but Theravāda also has 'overthrown in some legal question' inserted here.

Order involving being sent away.

16. Whatever bhikkhunī should act according to her own desire, using impolite language, blaming other bhikkhunīs who live according to dhamma and vinaya, should speak thus: 'Do not say whether I am good or not, I will not say whether you are good or not.' This bhikkhunī should be admonished by other bhikkhunīs thus: 'Venerable, the bhikkhunīs live together according to dhamma and vinaya, according to the teaching of the lord Buddha. Do not speak according to your own desire. You should listen to other bhikkhunīs' admonition. And you should teach others according to dhamma and vinaya and the teaching of the lord Buddha. For among disciples of the Tathagata, one should admonish and receive admonition. Restrain together from offence, good deed will increase.' And if that bhikkhunī, being spoken to thus by the bhikkhunīs, persisted as before, that bhikkhunī should be admonished by the bhikkhunīs up to a third time for giving up that (course). If, being admonished up to a third time, she should give it up, that is good. If she should not give it up, that bhikkhunī also has fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away.

17. Should two bhikkhunīs live in company with each other, always concealing one another's sin, these bhikkhunīs should be spoken to thus by the bhikkhunīs: 'Venerable, do not live in company, conceal each other's sin. Living in company does not cause good deeds.' And if that bhikkhunī, being spoken to thus by the bhikkhunīs, persisted as before, that bhikkhunī should be admonished by the bhikkhunīs up to a third time for giving up that (course). If, being admonished up to a third time, she should give it up, that is good. If

she should not give it up, that bhikkhunī also has fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away.

18. Whatever bhikkhunī should speak thus: 'Ladies live you as though in company, do not you live otherwise. For there are in the Order other bhikkhunīs of such habits, of such repute, of such ways of living, vexing the Order of bhikkhunīs, concealing one another's sins; the Order does not say anything to these. It is to you yourselves that the Order, out of disrespect, out of contempt, out of impatience, in gossiping, on poor evidence, says this: 'Sisters are living in company, of evil habits, of evil repute, of evil ways of living, vexing the Order bhikkhunīs, concealing one another's sins. Let the ladies desist, the Order praised this detachment in sisters,'… that bhikkhunī should be spoken to thus by the bhikkhunīs; 'Do not, lady, speak thus: 'Sisters are living in company… detachment in sisters: And if that bhikkhunī, being spoken to thus by the bhikkhunīs, should persist as before, that bhikkhunī should be admonished by the bhikkhunīs up to a third time for giving up that (course). If, being admonished up to a third time, she should give it up, that is good. If she should not give it up, this bhikkhunī also has fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 13)

19. Whatever bhikkhunī, angry, displeased, should speak thus: 'I repudiate the enlightened One… I repudiate the training. What indeed are these recluses who are recluses, daughters of the Sakyans? For there are other recluses, conscientious, scrupulous, desirous of training; I will lead the

Brahma-life among these,' that bhikkhunī should be spoken to thus by the bhikkhunīs: 'Do not lady, angry, displeased, speak thus: 'I repudiate the Enlightened One… I will lead the Brahma-life among these.' Be satisfied, lady, dhamma is well preached, lead the Brahma-life for the utter ending of ill.' And if that bhikkhunī, being spoken to thus by the bhikkhunīs, up to a third time for giving up that (course). If, being admonished up to a third time, she should give it up, that is good. If she should not give it up, that bhikkhunī also has fallen into a matter that is an offence the third (admonition), entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 10)

Elders, I have recited the Dhamma called Saṅghādisesa consisting of 17 rules. Nine rules are called **Paṭhamapattika**, that is, offences when committed at the first act. Eight rules are called **Yāvatatiyakā**, that is offences when committed after the third warning. Should any bhikkhunī (have) committed these offences, she must observe **manatta** in both the Sanghas. A minimum of twenty bhikkhunīs is required to put her back in the Sangha. Should there be even one bhikkhunī less, that act is nullified. Those bhikkhunīs will be blamed by the Lord Buddha. This is the right way of observance.

I would ask you now, are you pure in these 17 rules of Saṅghādisesa? I repeat my question for a second time if you are pure in these rules. I repeat for a third time if you are pure in these rules. If you are pure, remain silent. I will take your silence as a positive answer.

The end of Saṅghādisesa rules.

Nissaggīya Pācittiya

There are 30 Nissaggīya Pācittiya rules:

1. When the robe-material is settled, when a bhikkhunī's kaṭhina (privileges) have been removed, an extra robe may be worn for at most 10 days. For she who exceeds that (period), there is an offence of expiation involving forfeiture. (Same as Th. Niss. 13)

2. When the robe-material is settled, when a bhikkhunīs' kaṭhina (privileges) have been removed, if this bhikkhunī should be away, separated from the 5 robes, even for one night, except on the agreement of the bhikkhunīs, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 14)

3. When the robe-material is settled, when a bhikkhunī's kaṭhina (privileges) have been removed if robe-material should accrue to the bhikkhunī not at the right time, it should be made up quickly. But if it is not sufficient for her, that robe-material may be laid aside by that bhikkhunī for a month at most, should she have any expectation that the deficiency may be supplied. If she should lay it aside for longer than that, even with the expectation (of the deficiency being supplied), there is an offence *of* expiation involving forfeiture. (Same as Th. Niss. 15)

4. Whatever bhikkhunī should touch or get another to touch **the like things**[62] and valuable things with desire, there is an offence of expiation involving forfeiture.

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62. Meaning money or silver coins, No. 1425, p. 311 b., similar to Th. Niss. 21.

5. Whatever bhikkhunī should engage in various kinds of bartering, there is an offence of expiation involving forfeiture.

6. Whatever bhikkhunī should ask a man or woman householder who is not a relation (of her) **and is not in the same village**[63] for a robe, except at the right time, there is an offence of expiation involving forfeiture. This is the right time in this case: if a bhikkhunī becomes one whose robe is stolen or whose robe is destroyed; in this case this is the right time.

7. Whatever bhikkhunī, **having lost her robes**,[64] should be invited by a man or a woman householder who is not a relation (to take material for) many robes, then at most (material for) an inner and an upper robe, should be accepted as robe-material by that bhikkhunī; if she should accept more than that, there is an offence of expiation involving forfeiture.

8. In case a robe-fund comes to be laid by for a bhikkhunī by a man or a woman householder who is not a relation (of her), thinking: 'I will present the bhikkhunī so and so with a robe, having got the robe in exchange for this robe-fund' then if that bhikkhunī, out of desire for something fine, approaching before being invited, should put forward a consideration with regard to a robe, saying: 'Indeed it would be well; do let the venerable one, having got a robe **of this (particular) colour** that in exchange for this robe-fund, present to me,' there is an offence *of* expiation involving forfeiture.

9. In case various robe-funds come to be laid by for a bhikkhunī by two men householders or by (two) women

63. Th. Niss. 16 does not have the underlined (bold).

64. Th. Niss. 17 does not have the underlined (bold).

householders who are not relations (of her), thinking: 'We will present the bhikkhunī so and so with robes, having got various robes in exchange for the various robe-funds: Then if that bhikkhunī, out of desire for something finer, approaching before being invited, should put forward a consideration with regard to a robe, saying, 'Indeed it would be well; do let the venerable ones, having got a robe like this or like that in exchange of the various robe-funds, present it to me, the two together with one,' there is an offence of expiation involving forfeiture. (Same as Th. Niss. 19)

10. In case a king or one in the service of a king or a brahmin or a householder should send a robe-fund for a bhikkhunī by a messenger, saying 'Having got a robe in exchange for this robe-fund, present the bhikkhunī so and so with a robe,' then if this messenger, approaching that bhikkhunī should say: 'Honoured sir, this robe-fund was brought for the venerable one; let the venerable one accept this robe-fund,' then the messenger should be spoken to thus by this bhikkhunī: "*Sir, so do not accept a robe-fund, but we accept a robe if it is at the right time and if it is allowable.*" If this messenger should say to the bhikkhunī: "*But is there someone who is the venerable one's attendant?*" then bhikkhunīs, an attendant should be pointed out by the bhikkhunī in need of a robe — either one who is engaged in the monastery or a lay-follower saying: "*This is the bhikkhunīs' attendant.*" If this messenger, instructing this attendant, approaching that bhikkhunī, should speak thus: "*Honoured sir, I have instructed the person whom the venerable one pointed out as an attendant; let the venerable one approach at the right time, (and) he will present you with a robe,*" the bhikkhunīs, if that bhikkhunī is in need

of a robe, approaching that attendant, she should state and remind him 2 or 3 times, saying: "*Sir, I am in need of a robe.*" If while standing and reminding 2 or 3 times, she succeeds in obtaining that robe, that is good. If he does not succeed in obtaining it, she should stand silently for it 4 times, 5 times, 6 times at the utmost. If she succeeds in obtaining that is good. If she, exerting herself further than that, succeeds in obtaining that robe, there is an offence of expiation involving forfeiture.

If she does not succeed in obtaining it, she should either go herself to where the robe-fund was brought from for her, or a messenger should be sent to say: "*That robe fund which you, sirs, sent for a bhikkhunī, is not of any use to that bhikkhunī. Let the gentlemen make use of their own, let your own things be not lost.*" (Same as Th. Niss. 20)

11. Whatever bhikkhunī, having asked (the sum for) bed and mattress, should spend it on robes, bowl, food and medicines for herself, there is an offence of expiation involving forfeiture.[65]

12. Whatever bhikkhunī, having accepted for one purpose should spend it for other purpose, there is an offence of expiation involving forfeiture.

13. Whatever bhikkhunī, having asked for (the sum for) food should spend it on robes, bowl, food and medicines for herself, there is an offence of expiation involving forfeiture.

14. Whatever bhikkhunī should make a hoard of bowls, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 1)

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65. Compare rules Nos. 11-13 to Th. Niss. 4-10, they belong to the same nature.

15. Whatever bhikkhunī should keep extra robes, there is an offence of expiation involving forfeiture.

16. Whatever bhikkhunī, having discarded an old outer cloak in her residence, saying: "*Whoever wants it may take it*," should afterwards take it back, there is an offence of expiation involving forfeiture. (Compare to Th.. Niss. 3)

17. Whatever bhikkhunī, having an old outer cloak, herself or another has torn it should leave it for more than 5 or 6 days without mending it, there is an offence of expiation involving forfeiture.

18. Whatever bhikkhunī, having said to a probationer thus: "*Give me a robe and I will give you a full ordination*," having received the robe should not give ordination to the probationer, there is an offence involving forfeiture. (Same as Th. Pāc. 77)

19. If a bhikkhunī is bargaining for a heavy cloth, she may bargain for one (worth) at most four "*bronzes*".[66] If she should bargain for one (worth) more than that there is an offence of expiation involving forfeiture. (Same as Th. Niss. 11)

20. If a bhikkhunī is bargaining for a light cloth, she may bargain for one (worth) at most 2½ "*bronzes*". If she should bargain for one (worth) more than that, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 12)

21. Whatever bhikkhunī should keep an extra bowl for more than 10 days, there is an offence of expiation involving forfeiture.

22. Whatever bhikkhunī should get another new bowl in exchange for a bowl mended in less than 5 places, there is

66. 1 kaṃsa = 4 kahapaṇas, **SBB**. XIII, p. 239, n. 3.

an offence of expiation involving forfeiture. That bowl is to be forfeited by that bhikkhunī to the company of bhikkhunīs, and whatever is the last bowl belonging to that company of bhikkhunīs, that should be given to this bhikkhunī with the words "*bhikkhunī, this is a bowl for you; it should be kept until it breaks.*" That is the proper course in this case. (Same as Th. Niss. 24)

23. Those medicines which may be partaken of by ill bhikkhunīs, that is to say, ghee, fresh butter, oil, honey, molasses: accepting these, they may be used as a store for at most 7 days. For her who exceeds that (period), there is an offence of expiation involving forfeiture. (Same as Th. Niss. 25)

24. Whatever bhikkhunī, herself having given a robe to a bhikkhunī, angry and displeased, should take it away or should cause it to be taken away, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 26)

25. Whatever bhikkhunī should engage in various transactions in which gold and silver is used, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 22)

26. Whatever bhikkhunī, herself asking for yam, should have robe-material woven by weavers **who are not relatives**,[67] there is an offence of expiation involving forfeiture.

27. A man or a woman householder who is not a relation may cause robe-material to be woven by weavers for a bhikkhunī. Then if that bhikkhunī, before being invited, going up to the weavers, should put forward a consideration with regard to the robe-material, saying: "*Now sirs, this robe-*

67. Th. Niss. 27 does not have the underlined (bold).

material is being specially woven for me. Make it long and wide and rough and make it evenly woven and well woven and well scraped and well combed. If you do so we could give the venerable ones something or other in addition." And if the bhikkhunī, speaking thus, should give something or other in addition, even as little as the contents of a begging-bowl, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 28)

28. If a special robe should accrue to a bhikkhunī ten days before the full moon of the (first) Kattika, three months (of the rains having passed), it may be accepted by that bhikkhunī if she thinks of it (as something) special having accepted it, it should be laid aside until the robe-season. But if she should lay it aside for longer than that, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 29)

29. Whatever bhikkhunī should offer higher prize for a thing another person has already purchased, there is an offence of expiation involving forfeiture.

30. Whatever bhikkhunī should knowingly appropriate to herself an apportioned benefit belonging to the Order, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 30)

Ladies, these are 30 Nissaggīya Pācittiya rules which have been recited. I would like to ask if you are pure in these rules. I repeat for a second time if all of you are pure in these rules. I repeat for a third time if all of you are pure in these rules. If all of you are pure, remain silent. I shall take your silence as a positive answer.

The end of Nissaggīya Pācittiya rules.

Pācittiya

There are 141 Pācittiya rules:

1. In telling a conscious lie, there is an offence of expiation. (Same as Th. Pāc. 97)

2. In speaking of family, work, or character,[68] there is an offence of expiation.

3. In speaking with two-tongues, there is an offence of expiation. (Compare to Th. Pāc. 99)

4. Whatever bhikkhunī should knowingly open up for a further (formal) act a legal question settled according to rule, there is an offence of expiation. (Same as Th. Pāc. 144)

5. Whatever bhikkhunī should intentionally deprive a living thing of life, there is an offence of expiation. (Same as Th. Pāc. 142)

6. Whatever bhikkhunī should teach dhamma to a man in more than 5, or 6 sentences, except when a sensible woman[69] (be present), there is an offence of expiation. (Same as Th. Pāc. 103)

7. Whatever bhikkhunī should speak of a condition of further superior-men one who is not ordained, if it is a fact, there is an offence of expiation. (Same as Th. Pāc. 104)

8. Whatever bhikkhunī should speak of a bhikkhunī's serious offence to one who is not ordained except on agreement (to speak) of the Order, there is an offence of expiation. (Same as Th. Pāc. 105)

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68. That is speaking insultingly of family, work, character, No. 1425 p. 335 C. similar to Th. Pāc. 98.

69. "Viññunā itthiviggehana", Horner has "learned", XI, p. 206.

9. Whatever bhikkhunī, having agreed, should afterwards say thus; "*Venerable*, *you intentionally give away that which belongs to the Sangha to relatives*," there is an offence of expiation.

10. Whatever bhikkhunī, when the Pātimokkha is being recited, should speak thus: "*On account of what are these lesser and minor rules of training recited? They only tend to remove*, *to vexation*, *to perplexity*," in disparaging a rule of training, there is an offence of expiation. (Same as Th. Pāc. 150)

11. For destruction of vegetable growth, there is an offence of expiation. (Same as Th. Pāc. 107)

12. In evasion, in vexing, there is an offence of expiation. (Same as Th. Pāc. 108)

13. In making (someone) look down upon another, in criticising, there is an offence of expiation. (Same as Th. Pāc. 109)

14. Whatever bhikkhunī, spreading or having spread in the open air a couch or a chair or a mattress or a stool, belonging to the Order, setting forth, should neither remove it nor have it removed, or should go away without asking (for permission), there is an offence of expiation. (Same as Th. Pāc. 110)

15. Whatever bhikkhunī, spreading a sleeping-place or having it spread in a dwelling belonging to the Order, setting forth, should neither remove it, nor have it removed, or should go away without asking (for permission), there is an offence of expiation. (Same as Th. Pāc. 11)

16. Whatever bhikkhunī, having given quarters to a bhikkhunī, should, angry, displeased, throw her out or have

her thrown out, there is an offence of expiation. (Same as Th. Pāc. 35)

17. Whatever bhikkhunī should lie down in a sleeping-place in a dwelling belonging to the Order, knowing that she is encroaching upon (the space intended for) a bhikkhunī arrived first, saying, "*She for whom it becomes too crowded may depart*," doing it for this, not for another, there is an offence of expiation. (Same as Th. Pāc. 112)

18. Whatever bhikkhunī, in a lofty cell with an upper part, in a dwelling-place belonging to the Order, should sit down or lie down on a couch or chair with removable feet, there is an offence of expiation. (Same as Th. Pāc. 114)

19. Whatever bhikkhunī, knowing that the water contains life, should sprinkle grass or clay or should have them sprinkled, there is an offence of expiation. (Same as Th. Pāc. 116)

20. Whatever bhikkhunī should intentionally arouse remorse in a bhikkhunī thinking, "*There will be no comfort for her even for a moment*," if having done it for just this object, not for another, there is an offence of expiation.

21. One meal in a public-house may be eaten by a bhikkhunī who is not ill. If she should eat more than that, there is an offence of expiation. (Same as Th. Pāc. 117)

22. Whatever bhikkhunī should eat at every place, except special time, there is an offence of expiation.

23. Whatever bhikkhunī, herself having given dana[70] to a monk or a bhikkhunī or to a female probationer or to a male novice or to a female novice, should take it back and

70. Th. Pāc. 140 has **robe** instead.

make use of it, there is an offence of expiation.

24. Whatever bhikkhunī, knowing that she has finished eating, having left the seat, should invite her to eat again to cause her displeasure, there is an offence of expiation.

25. Whatever bhikkhunī should convey to her mouth nutriment not given, except water for cleansing the teeth, there is an offence of expiation. (Same as Th. Pāc. 122)

26. Whatever bhikkhunī should eat or partake of solid food or soft food at the wrong time, there is an offence of expiation. (Same as Th. Pāc. 120)

27. Whatever bhikkhunī, having finished eating, should eat again, there is an offence of expiation.

28. If a bhikkhunī, going up to a family, (who) asking, should invite her (to take) cakes or barley-gruel, two or three bowlfuls may be accepted by a bhikkhunī desiring them. Should she accept more than that, there is an offence of expiation. Having accepted 2 or 3 bowlfuls, having taken them back from there they must be shared together with the bhikkhunīs. This is the proper course in this case. (Same as Th. Pāc. 119)

29. Whatever bhikkhunī should hide or should cause to hide a bhikkhunī's bowl or robe or a seat-mat or needle-case, or girdle, even in fun, there is an offence of expiation. (Same as Th. Pāc. 141)

30. Whatever bhikkhunī should take her meal apart from the company, except special time[71] there is an offence of expiation.

31. Whatever bhikkhunī, not ill, should herself light up a fire from grass, wood, cow dung, or cause others to do,

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71. Special time, i.e. being ill or during robe season.

except with valid reason, there is an offence of expiation.

32. Whatever bhikkhunī should stay in the same house with an unordained female for more than 3 days, there is an offence of expiation. (Compare to Th. Pāc. 101)

33. Whatever bhikkhunī, having given consent to the Sangha, later on being angry should say: "*I do not give consent*, *this act is not complete without my consent*," there is an offence of expiation.

34. Whatever bhikkhunī, saying to a bhikkhunī, "*Come*, *your reverence*, *we will go into a village or small town for alms-food*," either causing to be given or not causing to be given (alms-food) to her, should dismiss her, saying, "*Go away*, *your reverence*, *neither talking nor sitting down with you comes to be a comfort for me*; *either talking or sitting down alone comes to be a comfort for me*" — if doing it just for this object, not for another, there is an offence of expiation. (Same as Th. Pāc. 123)

35. Whatever bhikkhunī should speak thus: "*In so far as* I *understand dhamma taught by the lord*, *it is that in following those things called* **dangerous**[72] *by the lord*, *there is no danger at all*"; that bhikkhunī should be spoken to by the bhikkhunīs thus: "*Do not venerable one*, *speak thus*, *do not misrepresent the lord*, *misrepresentation of the lord is not at all seemly*, *and the lord certainly would not speak thus*; *in many a figure*, *your reverence*, *are things that are dangerous called dangerous by the lord*, *and in following these there is a veritable danger*." And if the bhikkhunī, when she has been spoken to thus by the bhikkhunīs, should persist as before,

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72. Horner has "stumbling blocks", **SBB**. XIII, p. 24.

that bhikkhunī should be admonished by the bhikkhunīs up to the third time for giving up that (course). If, being admonished up to the third time, she should give it up, that is good. But if she should not give it up, there is an offence of expiation. (Same as Th. Pāc. 146)

36. Whatever bhikkhunī should knowingly eat together with or be in communion with or lie down in a sleeping place with a bhikkhunī who talks thus, who has not acted according to the rule, who has not given up that view, there is an offence of expiation. (Same as Th. Pāc. 147)

37. If even a female novice[73] should speak thus; "*In so far as I understand dhamma taught by the lord, it is that in following those things called dangerous by the lord, there is no danger at all*," that novice should be spoken to thus by the bhikkhunīs: "*Do not speak thus, reverend novice do not misrepresent the lord, misrepresentation of the lord is not at all seemly, and the lord certainly would not speak thus. Reverend novice, in many a figure are things that are dangerous called dangerous by the lord, and in following these, there is a veritable danger.*" And if that novice, when she has been spoken to thus by the bhikkhunīs: "*From today forth, reverend novice, the lord can neither be referred to as your teacher, nor can that be yours of which other novices get the chance, namely, the lying down to sleep for 2 or 3 nights with bhikkhunīs. Get away with you, depart.*" Whatever bhikkhunī should knowingly encourage or should support or should eat with or should lie down in a sleeping-place with a novice thus expelled, there is an offence of expiation. (Same as Th. Pāc. 148)

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73. One who is about to receive full ordination.

38. When a bhikkhunī obtains a new robe, any one mode of disfigurement of the 3 modes of disfigurement must be taken: either dark blue[74] or mud (colour) or black. If a bhikkhunī should make use of a new robe without taking any one mode of disfigurement of the 3 modes of disfigurement, there is an offence of expiation. (Same as Th. Pāc. 139)

39. Whatever bhikkhunī should pick up or should cause (someone) to pick up a treasure or what is considered as a treasure, except within a monastery or within a house, there is an offence of expiation. But if a bhikkhunī, having picked up or caused (someone) to pick up treasure of what is considered as treasure, that is within a monastery or within a house, it should be laid aside, thinking, it will be for him who will take it. This is the proper course here (Same as Th. Pāc. 161)

40. Whatever bhikkhunī should frighten a bhikkhunī, there is an offence of expiation. (Same as Th. Pāc. 136)

41. Whatever bhikkhunī should knowingly make use of water that contains living things, there is an offence of expiation. (Same as Th. Pāc. 143)

42. Whatever bhikkhunī should give food to naked ascetics, male and female with her own hands, there is an offence of expiation.

43. Whatever bhikkhunī should sit in the house belonging to a prostitute knowingly, there is an offence of expiation.

44. Whatever bhikkhunī, intruding on a family with food, should sit down, there is an offence of expiation. (Same as Th. Pāc. 124)

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74. Horner has 'dark green', **SBB**. XI, p. 407.

45. Whatever bhikkhunī should go to see an army fighting, unless there is sufficient reason for it, there is an offence of expiation. (Same as Th. Pāc. 129)

46. If there is some reason for a bhikkhunī for going to an army, that bhikkhunī may stay with the army for 2-3 nights. Should she stay longer than that, there is an offence of expiation. (Same as Th. Pāc. 130)

47. If a bhikkhunī, staying with the army for 2-3 nights, should go to a sham-fight or to a troops in array or to the massing of the army or to see a review, there is an offence of expiation. (Same as Th. Pāc. 131)

48. Whatever bhikkhunī, angry, displeased, should give a bhikkhunī a blow, there is an offence of expiation. (Same as Th. Pāc. 152)

49. Whatever bhikkhunī, angry, displeased, should raise the palm of the hand against a bhikkhunī, there is an offence of expiation. (Same as Th. Pāc. 153)

50. In playing in the water, there is an offence of expiation. (Same as Th. Pāc. 134)

51. Whatever bhikkhunī should point at each other[75] with fingers, there is an offence of expiation.

52. Whatever bhikkhunī, having arranged together with a caravan (set on) theft, should knowingly go along the same high road, even at a distance of one village, there is an offence of expiation. (Same as Th. Pāc. 145)

53. Whatever bhikkhunī should dig the ground or have

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75. Th. Pāc. 133 has "tickling" which is in a sense of being playful but Mahāsanghika explains in sense of speaking of other's offence. Vol. XXII, No. 1427, p. 561 a.

it dug, there is an offence of expiation. (Same as Th. Pāc. 106)

54. When a bhikkhunī is not ill, an invitation (to accept) a requisite for 4 months may be accepted, unless there be a renewed invitation, unless there be a permanent invitation. If one should accept for longer than that, there is an offence of expiation. (Same as Th. Pāc. 128)

55. Whatever bhikkhunī, being spoken to by bhikkhunīs regarding a rule, should speak thus: "*Your reverences, I will not train myself in this rule of training until I have inquired about it of another bhikkhunī, experienced, expert in discipline*," there is an offence of expiation. Bhikkhunīs, it should be learnt, it should be investigated by a bhikkhunī who is training. This is the proper couse here. (Same as Th. Pāc. 149)

56. Should a bhikkhunī drink fermented liquor and spirits, there is an offence of expiation. (Same as Th. Pāc. 132)

57. Whatever bhikkhunī should look down upon other bhikkhunī, there is an offence of expiation.

58. Whatever bhikkhunī should stand overhearing bhikkhunīs when they are quarrelling, disputing, engaged in contention, saying, 'I will hear what they say,' if having done it for just this object, not for other, there is an offence of expiation. (Same as Th. Pāc. 156)

59. Whatever bhikkhunī, when the Order is engaged in decisive talk, not having given the consent, rising up from her seat, should depart, there is an offence of expiation. (Same as Th. Pāc. 158)

60. Whatever bhikkhunī, while the Pātimokkha is being recited every half month, should speak thus: 'Only now do I understand that this rule is, as is said, handed down in a

sutra,[76] contained in a sutra (and) comes up for recitation every half month'; if other bhikkhunīs should know concerning this bhikkhunī that this bhikkhunī has sat down 2 or 3 times before, not to listen, while the Pātimokkha was being recited, there is not only no freedom for that bhikkhunī on account of her ignorance, but she ought to be dealt with according to the rule for the offence into which she has fallen there, and also her pretentious manner,[77] saying: "*Your reverence, this is bad for you, this is badly gotten by you, that you, while the Pātimokkha is being recited, do not attend applying yourself properly.*" This is for her ,who put on pretentious manner, is an offence of expiation. (Same as Th. Pāc. 151)

61. Whatever bhikkhunī, being invited and being (provided) with a meal, not having asked (for permission) if a bhikkhunī be there, should call upon families before a meal or after a meal, except at a right time, there is an offence of expiation. In this case a right time is the time of giving robes, the time of making robes, this is the right time in this case. (Same as Th. Pāc. 127)

62. Whatever bhikkhunī should enter the threshold of a palace while the annointed king and the queen have not stored away their treasure, there is an offence of expiation.

63. Whatever bhikkhunī should have a needle-case made that is made of bone or of ivory or made of horn, there is an offence of expiation involving breaking up. (Same as Th. Pāc. 162)

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76. Horner has "Clause" **SBB**. XIII, p. 44.

77. Horner has "and further confusion should be put on her", **SBB**. XIII, p. 44.

64. When a new couch or chair is being made for a bhikkhunī, the legs should be made eight finger-breadths (high) according to the accepted finger-breadth, except for the knotched ends below. In exceeding this (measure) there is an offence of expiation involving cutting down. (Same as Th. Pāc. 163)

65. Whatever bhikkhunī should have a couch or a chair made covered with cotton, there is an offence of expiation involving tearing off. (Same as Th. Pāc. 164)

66. When a piece of cloth to sit upon is being made for a bhikkhunī, it must be made to a (proper) measure. This is the (proper) measure: in length two spans according to the accepted span, in breadth one and a half spans, the border a span. In exceeding this (measure), there is an offence of expiation involving cutting down.[78]

67. When an itch-cloth is being made for a bhikkhunī, it must be made to a (proper) measure. This is the (proper) measure here: in length four spans of the accepted span, in breadth two spans. In exceeding this (measure), there is an offence of expiation involving cutting down. (Same as Th. Pāc. 165)

68. Whatever bhikkhunī should have a robe made the measure of a well-farer's robe, or more, there is an offence of expiation involving cutting down. This is the (proper) measure here of a well-farer's robe for a well-farer in length nine spans of the accepted span, in breadth six spans; this is the (proper) measure of a well-farer's robe for a well-farer. (Same as Th. pac. 166)

69. Whatever bhikkhunī should defame a bhikkhunī

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78. Same as bhikkhunī Th. Pāc. 89, **SBB**. XIII, p. 95.

with an unfounded charge of an offence entailing a formal meeting of the Order, there is an offence of expiation. (Same as Th. Pāc. 154)

70. Whatever bhikkhunī should knowingly appropriate to an individual an apportioned benefit belonging to the Order, there is an offence of expiation. (Same as Th. Pāc. 160)

71. Whatever bhikkhunī should wear a robe belonging to another without permission, there is an offence of expiation.

72. Whatever bhikkhunī should give recluses' robe to a householder or to a wanderer or to a female wanderer, there is an offence of expiation. (Same as Th. Pāc. 28)

73. In making **uttrasaṃgha**, the length is 4 **Sugata** spans, the width is 2 **Sugata** spans. In exceeding this, there is an offence of expiation involving cutting down.

74. In making **saṃghāṭi**, the length is 4 **Sugata** spans, the width is 2 Sugata spans. In exceeding this, there is an offence of expiation involving cutting down.

75. In making bathing cloth,[79] the length is 4 **Sugata** spans, the width is 2 Sugata spans. In exceeding this, there is an offence of expiation involving cutting down.

76. Whatever bhikkhunī should ask for **kaṭhina** robe for the sangha from a house holder who is not able to provide the robe, there is an offence of expiation.

77. Whatever bhikkhunī, not ill, should travel without the outer robe, there is an offence of expiation.

78. Whatever bhikkhunī, having obtained food, drink, hard food, should cook or cause other to cook and if she is

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79. For a monk the measurement is 6 by 2 **Sugata** spans, Vol. 23 No. 1426, p. 554.

not ill, should partake of it, there is an offence of expiation.

79. Whatever bhikkhunī should stay close to a monk catering him with drinking water or fanning him while he is eating, there is an offence of expiation. (Same as Th. Pāc. 6)

80. Whatever bhikkhunī should eat garlic, there is an offence of expiation. (Same as Th. Pāc. 1)

81. Whatever bhikkhunī should give with her own hand solid food or soft food to a non-Buddhist recluse or to a wanderer to a female wanderer, there is an offence of expiation. (Same as Th. Pāc. 46)

82. Whatever bhikkhunī should subsist on being a doctor, there is an offence of expiation.

83. Whatever bhikkhunī should give medical texts to lay people or non-Buddhists, there is an offence of expiation.

84. Whatever bhikkhunī should serve a householder,[80] there is an offence of expiation. (Same as Th. Pāc. 44)

85. Whatever bhikkhunī, knowing that the household where she is going to have her meal has not yet invited, should enter, there is an offence of expiation.

86. Whatever bhikkhunī should keep company with householders, followers of other sects even for a day or a moment, there is an offence of expiation.[81]

87. Whatever bhikkhunī should curse herself or another with hell or with purity of Brahma,[82] there is an offence of expiation. (Same as Th. Pāc. 19)

88. Whatever bhikkhunī should weep, having struck

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80. Horner has "household work".

81. Compare to Th. Pāc. 36.

82. Horner has "Brahma-life" **SBB**. XIII, p. 219.

herself repeatedly, there is an offence of expiation. (Same as Th. Pāc. 20)

89. Whatever bhikkhunī, saying to a bhikkhunī, "*Come, your reverence, we will go into a village or small town for alms-food*," either causing to be given or not causing to be given (Alms-food) to her, should dismiss her, saying, "*Go away, your reverence, neither talking nor sitting down with you comes to be a comfort for me; either talking or sitting down alone comes to be a comfort for me*" — if doing it just for this object, not for another, there is an offence of expiation.

90. Whatever bhikkhunī should be stingy as to families,[83] there is an offence of expiation. (Same as Th. Pāc. 55)

91. Whatever bhikkhunī should enter an ārāma without asking (for permission) if a monk be there, there is an offence of expiation. (Same as Th. Pāc. 51)

92. Whatever bhikkhunī, being ordained for less than 12 years should give ordination, there is an offence of expiation. (Same as Th. Pāc. 74)

93. Whatever bhikkhunī, being ordained for 12 years (but) is not complete with the ten requirements,[84] should give ordination, there is an offence of expiation.

94. Whatever bhikkhunī, having the 10 requirements but is not agreed upon by the Order, should give ordination, there is an offence of expiation. (Compare to Th. Pāc. 75)

95. Whatever bhikkhunī, should give ordination to a

83. So that the families might attend to her only.

84. Namely, fully knows the training rules, the abhidharma, vinaya, having studied sila, samadhi, prajna, being conversant to deal with offences, she is able to send off the disciple, should she want to disrobe, she is capable of taking care of an ailing disciple, she has 12 years standing.

female who has committed sinful act of having opened the door to stay with a man, there is an offence of expiation. (Compare to Th. Pāc. 79)

96. Whatever bhikkhunī should ordain a maiden under 20 years of age, there is an offence of expiation. (Same as Th. Pāc. 71)

97. Whatever bhikkhunī should ordain a maiden who is 20 years of age (but) who has not studied the training-rules, there is an offence of expiation. (Compare to Th. Pāc. 71)

98. Whatever bhikkhunī should ordain a maiden who is 20 years of age (but) who has not studied the training-rules for 2 years, there is an offence of expiation.

99. Whatever bhikkhunī should ordain a maiden who is 20 years of age, has trained for 2 years (but) who is not agreed upon by the Order, there is an offence of expiation. (Same as Th. Pāc. 73)

100. Whatever bhikkhunī should ordain a married woman, who is less than 12 years,[85] there is an offence of expiation. (Same as Th. Pāc. 65)

101. Whatever bhikkhunī should ordain a married woman who is 12 years but has not studied the training-rules, there is an offence of expiation. (Compare to Th. Pāc. 65)

102. Whatever bhikkhunī should ordain a married woman who is 12 years but has not studied the training-rules for 2 years, there is an offence of expiation.

103. Whatever bhikkhunī should ordain a married woman who is 12 years, who has studied the training-rules for 2 years but is not agreed upon by the Sangha, there is an

85. Horner has “a woman who has been married less than 12 years.”

offence of expiation.

104. Whatever bhikkhunī, having ordained the woman who lives with her, for 2 years, should neither teach her nor have someone teach her the six rules, there is an offence of expiation. (Same as Th. Pāc. 68)

105. Whatever bhikkhunī should not allow an ordained bhikkhunī to follow her instructor for 2 years, there is an offence of expiation.. (Same as Th. Pāc. 69)

106. Whatever bhikkhunī should ordain every year,[86] there is an offence of expiation. (Same as Th. Pāc. 82)

107. Whatever bhikkhunī should give ordination overnight, there is an offence of expiation.

108. Whatever bhikkhunī, having ordained (the woman) **who has business**[87] should neither remove her nor have her remove even to (a distance of) 5-6 yojanas, there is an offence of expiation.

109. Whatever bhikkhunī, on being told, "*You do not have the ten requirements to give ordination or teach your follower*," should afterwards criticise, there is an offence of expiation. (Compare to Th. Mac. 76)

110. Whatever bhikkhunī, having said to a probationer: "*If you, lady, will have studied the training-rules to completion,*[88] *then will I ordain you*," (yet) if she is not afterwards prevented, should neither ordain her nor should make an effort to get her ordained, there is an offence of expiation.

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86. "Anuvassaṃ" p. 67.

87. Meaning "danger", Vol. 22, p. 562, n. 50; Th. Pāc. 70 has "who lives with her."

88. Th. Pāc. 78 has "having followed her for 2 years."

111. Whatever bhikkhunī who is not ill should go in a vehicle, there is an offence of expiation. (Same as Th. Pāc. 85)

112. Whatever bhikkhunī if she is not ill should use an umbrella and sandals, there is an offence of expiation. (Same as Th. Pāc. 84)

113. Whatever bhikkhunī should make use of *an oversized bed or couch*,[89] there is an offence of expiation.

114. Whatever bhikkhunī should spread her bedding to lie down (together) Th. Pāc. 31)

115. In a group-meal, except at a right time, there is an offence of expiation. In this case, a right time is a time of illness, a time of giving robes, a time of making robes, a time of going on a journey, a time of being embarked in a boat, when there is a great scarcity, a meal-time of recluses; this is a right time in this case. (Same as Th. Pāc. 118)

116. Whatever bhikkhunī should enter an ārāma without asking (for permission) if a monk be there, there is an offence of expiation. (Same as Th. Pāc. 51)

117. Whatever bhikkhunī, knowing that the house where she had her meal belongs to a prostitute, should spend the night there, except other times,[90] there is an offence of expiation.

118. Whatever bhikkhunī should go without the company of a caravan or alms-tour outside (her own) region (when it is) agreed upon as dangerous, frightening, there is an offence of expiation. (Same as Th. Pāc. 38)

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89. Th. Pāc. 42 has "A sofa or a divan."

90. Other times means when there is heavy storm, danger to life, danger to the Good life.

119. Whatever bhikkhunī, being in her own region, should visit the forest, or a deserted area, there is an offence of expiation.

120. Whatever bhikkhunī should sit in a solitary place with a monk alone, there is an offence of expiation.

121. Whatever bhikkhunī should sit down in a private place together with a man, the one with the other, there is an offence of expiation. (Same as Th. Pāc. 126)

122. Whatever bhikkhunī should stand together with or should talk with a man, the one with the other, on a carriage road, or in a close-end lane or at cross-roads or should whisper on his ear or should dismiss the bhikkhunī who is her companion, there is an offence of expiation. (Same as Th. Pāc. 14)

123. Whatever bhikkhunī should stand together with or should talk with a man, the one with the other, in the dark of the night when there is no light, there is an offence of expiation. (Same as Th. Pāc. 11)

124. Whatever bhikkhunī should go to see dancing or singing or music, there is an offence of expiation. (Same as Th. Pāc. 10)

125. Whatever bhikkhunī being quarrelsome, staying together without harmony, should raise anew the issue which the Sangha has put an end to it, there is an offence of expiation.

126. Whatever bhikkhunī, not ill, should cause herself to be rubbed by a female householder with scented oil, grease, also massaged and bathed, there is an offence of expiation.

127. Whatever bhikkhunī should cause (herself) to be rubbed or should cause (herself) to be massage by a bhikkhunī, there is an offence of expiation. (Same as Th. Pāc. 90)

128. Whatever bhikkhunī should cause (herself) to be

rubbed or should cause (herself) to be massaged by a probationer, there is an offence of expiation. (Same as Th. Pāc. 91)

129. Whatever bhikkhunī should cause (herself) to be rubbed or should cause (herself) to be massaged by a female novice, there is an offence of expiation. (Same as Th. Pāc. 92)

130. Whatever bhikkhunī should cause (herself) to be rubbed or should cause (herself) to be massaged by a woman householder, there is an offence of expiation. (Same as Th. Pāc. 93)

131. Whatever bhikkhunī should pay no respect to a half month meeting of the Sangha, there is an offence of expiation. (Compare to Th. Pāc. 59)

132. Whatever bhikkhunī should not go for exhortation or for communion, there is an offence of expiation. (Same as Th Pāc. 58)

133. Whatever bhikkhunī, without having obtained permission from an Order or from a group, should together with a man, the one with the other, make a boil or a scab that has formed on the lower part of her body burst or break or let it be washed or smeared or bound up or unbound, there is an offence of expiation. (Same as Th. Pāc. 60)

134. Whatever bhikkhunī should travel during the rain-retreat, there is an offence of expiation. (Same as Th. Pāc. 39)

135. Whatever bhikkhunī, having kept the rain-retreat, should not set on an alms-tour, there is an offence of expiation. (Compare to Th. Pāc. 50)

136. Whatever bhikkhunī, having invited a bhikkhunī to stay for a rain-retreat, should criticise during the rain-retreat, causing trouble to that bhikkhunī, there is an offence of expiation. (Compare to Th. Pāc. 40)

137. Whatever bhikkhunī, knowing that a bhikkhunī is staying for rain-retreat, should herself disturb or cause someone to disturb her, there is an offence of expiation.

138. Whatever bhikkhunī should throw out or should cause (another) to throw out excrement or urine or rubbish or remains of food over a wall or over a fence, there is an offence of expiation. (Same as Th. Pāc. 8)

139. Whatever bhikkhunī should throw excrement or urine onto the green, there is an offence of expiation. (Compare to Th. Pāc. 9)

140. Whatever bhikkhunī should throw excrement or urine in the water, there is an offence of expiation. (Compare to Th. Pāc. 9)

141. Whatever bhikkhunī should give away a benefit of one company to another, there is an offence of expiation.

Elders, there are 141 rules in Pācittiya. I would like to ask if you are pure in these rules. I repeat for a second time if all of you are pure in these rules. I repeat for a third time if all of you are pure in these rules. If all of you are pure, remain silent. I shall take your silence as a positive answer.

The end of Pācittiya rules.

Pāṭidesaniya

There are 8 Pāṭidesaniya rules as follows:

1. Whatever bhikkhunī, who is not ill, having had butter[91] asked for, should partake of it, there is an offence to be confessed.

91. Th. Pā. 1 has “ghee”.

2. Whatever bhikkhunī, who is no ill, having had oil asked for, should partake of it, there is an offence to be confessed.

3. Whatever bhikkhunī, who is not ill, having had honey asked for, should partake of it, there is an offence to be confessed.

4. Whatever bhikkhunī, who is not ill, having had sugar asked for, should partake of it, there is an offence to be confessed.

5. Whatever bhikkhunī, who is not ill, having had milk asked for, should partake of it, there is an offence to be confessed.[92]

6. Whatever bhikkhunī, who is not ill, having had curd asked for, should partake of it, there is an offence to be confessed.

7. Whatever bhikkhunī, who is not ill, having had fish asked for, should partake of it, there is an offence to be confessed.

8. Whatever bhikkhunī, who is not ill, having had meat asked for, should partake of it, there is an offence to be confessed.

Elders, these are 8 rules in Pāṭidesaniya. I would like to ask if you are pure in these rules. I repeat for a second time if all of you are pure in these rules. I repeat for a third time if all of you are pure in these rules. If all of you are pure, remain silent. I shall take your silence as a positive answer.

The end of Pāṭidesaniya rules.

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92. Th. Pā. 5, 6, 7, 8 have fish, meat, milk and curd respectively.

Sekhiya

There are 77 rules for training:

1. ‘*Not wearing the inner robe too low*,’ is a training to be observed.[93]

2. ‘*Not wearing the inner robe too high*,’ is a training to be observed.

3. ‘*Not wearing the inner robe unevenly*,’ is a training to be observed.

4. ‘*Not wearing the inner robe with a hundred folds*,’ is a training to be observed.

5. ‘*Not wearing the inner robe like a pomegranate flower*,’ is a training to be observed.

6. ‘*Not wearing the inner robe like a ball of wheat*,’ is a training to be observed.

7. ‘*Not wearing the inner robe like a fish tail*,’ is a training to be observed.

8. ‘*Not wearing the inner robe like a palm leaf*,’ is a training to be observed.

9. ‘*Not wearing the inner robe like an elephant’s trunk*,’ is a training to be observed.

10. ‘*I will wear the lower robe neatly*,’ is a training to be observed.

11. ‘*Not wearing the outer robe too low*,’ is a training to be observed.

12. ‘*Not wearing the outer robe too high*,’ is a training to be observed.

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93. Msg. Sekh.1-15 are covered in Th. Sekh.1-2.

13. ‘*Not wearing the outer robe like the god Po-lo*,’[94] is a training to be observed.

14. ‘*Not wearing the outer robe like the god Po-su*,’[95] is a training to be observed.

15. ‘*I will wear the outer robe neatly*,’ is a training to be observed.

16. ‘*Covering the body neatly will I enter the houses*,’ is a training to be observed.[96]

17. ‘*Looking properly will I enter the houses*,’ is a training to be observed.

18. ‘*Making small noise will I enter the houses*,’ is a training to be observed.

19. ‘*Not laughing will I enter the houses*,’ is a training to be observed.

20. ‘*Not covering up my head will I enter the houses*,’ is a training to be observed.

21. ‘*Not throwing the robe inside out will I enter the houses*,’ is a training to be observed.

22. ‘*Not tip-toeing will I enter the houses*,’ is a training to be observed.

23. ‘*Not having the arms akimbo will I enter the houses*,’ is a training to be observed.

24. ‘*Not swaying my body will I enter the houses*,’ is a training to be observed.

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94. God Po-lo wears the robe around the back and throws the two ends over the shoulders.

95. God Po-su wears the robe around the neck and leaves the two ends hanging under the arms.

96. T. Sekh. has the arrangement of these rules in pair, namely entering the houses coupled with sitting in the houses.

25. ‘*Not shaking my head will I enter the houses*,’ is a training to be observed.

26. ‘*Not swinging my arms will I enter the houses*,’ is a training to be observed.

27. ‘*Covering my body properly will I sit amidst the houses*,’ is a training to be observed.

28. ‘*Looking properly will I sit amidst the houses*,’ is a training to be observed.

29. ‘*Making a small noise will I sit amidst the houses*,’ is a training to be observed.

30. ‘*Not laughing will I sit amidst the houses*,’ is a training to be observed.

31. ‘*Not covering up my head will I sit amidst the houses*,’ is a training to be observed.

32. ‘*Not throwing the robe inside out will I sit amidst the houses*,’ is a training to be observed.

33. ‘*Not embracing my knees will I sit amidst the houses*,’ is a training to be observed.

34. ‘*Not having one leg folded on top of the other will I sit amidst the houses*,’ is a training to be observed.

35. ‘*Not with arms akimbo will I sit amidst the houses*,’ is a training to be observed.

36. ‘*Not twisting the fingers and toes will I sit amidst the houses*,’ is a training to be observed.

37. ‘*Attentively will I accept alms food*,’ is a training to be observed. (Same as Th. Sekh. 27)

38. ‘*I will accept alms food with equal curry*,’ is a training to be observed. (Same as Th. Sekh. 29)

39. ‘*While chewing I will not twist food from one cheek to another*,’ is a training to be observed.

40. '*Not digging the rice unevenly*[97] *will I eat alms food*,' is a training to be observed.

41. '*I will not eat putting out the tongue*,' is a training to be observed. (Same as Th. Sekh. 49)

42. '*I will not make up too large a mouthful*,' is a training to be observed. (Same as Th. Sekh. 39)

43. '*I will not open the mouth*[98] *when the mouthful is not brought close*,' is a training to be observed.

44. '*I will not choosingly make balls* (*of food*),' is a training *to* be observed.[99]

45. '*I will not bite the food*[100] *into half*,' is a training to be observed.

46. '*I will not talk with a mouthful in the mouth*,' is a training to be observed. (Same as Th. Sekh. 43)

47. '*I will not wipe the bowl with fingers and eat it*,' is a training to be observed. (Compare *to* Th. Sekh. 53)

48. '*I will not lick the hand*,[101] is a training to be, observed.

49. '*I will not suck the fingers*,' is a training to be observed.

50. '*I will not make noise while chewing*,' is a training to be observed. (Compare to Th. Sekh. 50)

51. '*I will not eat making a hissing sound*,' is a training to be observed. (Same as Th. Sekh. 51)

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97. Horner has "on continuous alms-tour," **SBB**. XIII, p. 129.

98. Horner has "the door of the face," **ibid**., p. 134.

99. Compare to Th. Sekh. 44.

100. Suggesting that it is hard food, Th. Sekh. 45.

101. Horner has "the fingers," **ibid**., p. 136.

52. ‘*I will not swallow food* (*without chewing*),’ is a training *to* be observed.

53. ‘*I will not eat scattering grains*[102] *of boiled rice*,’ is a training *to* be observed.

54. ‘*I will not eat shaking the hands about*,’ is a training to be observed. (Same as Th. Sekh. 47)

55. ‘*Not cautious-mindedly will I look at others*’ *bowls*,’ is a training to be observed. (Same As Th. Sekh. 38)

56. ‘*Looking at*[103] *the bowl will I eat alms food*,’ is a training to be observed. (Same as Th. Sekh. 32)

57. ‘*I will not eat curry or rice*, *having asked for it myself*, *if not ill*,’ is a training to be observed. (Same as Th. Sekh. 37)

58. ‘*I will not cover up the curry and the condiment with rice*,[104] *desiring something more*,’ is a training to be observed. (Same as Th. Sekh. 36)

59. ‘*I will not eat licking my lips*,’ is a training to be observed.

60. ‘*I will not accept a drinking utensil while my hands* (*are soiled*) *with food*,’ is a training to be observed. (Same as Th. Sekh. 55)

61. ‘*I will not teach dhamma standing*, *to* (*someone*) *who is sitting down* (*and*) *who is not ill*,’ is a training to be observed. (Same as Th. Sekh. 70)

62. ‘*I will not teach dhamma sitting to* (*someone*) *who is lying down* (*and*) *who is not ill*,’ is a training to be observed.[105]

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102. Horner has “lumps,” **SBB**. XIII, p. 136.

103. Horner has “thinking of,” **ibid**., p. 129.

104. Horner has “conjey” **ibid**., p. 132.

105. Compare to Th. Sekh. 54.

63. *'I will not teach dhamma having sat down on a low seat, to* (*someone*) *sitting on a high seat* (*and*) *who is not ill,'* is a training to be observed. (Same as Th. Sekh. 69)

64. *'I will not teach dhamma to* (*someone*) *wearing shoes* (*and*) *who is not ill,'* is a training *to* be observed. (Same as Th. Sekh. 62)

65. *'I will not teach dhamma to* (*someone*) *wearing wooden sandals* (*and*) *who is not ill,'* is a training *to* be observed. (Same as Th. Sekh. 61)

66. *'I will not teach dhamma to* (*someone*) *with his head covered up* (*and*) *who, is not ill,'* is a training to be observed. (Same as Th. Sekh. 67)

67. *'I will not teach dhamma to* (*someone*) *with a turban on his head* (*and*) *who is not ill,'* is a training *to* be observed. (Same as Th. Sekh. 66)

68. *'I will not teach dhamma to* (*someone*) *who is sitting down, embracing the knees*[106] *and who is not ill,'* is a training to be observed. (Same as Th. Sekh. 65)

69. *'I will not teach dhamma to* (*someone*) *with lifted up legs and who is not ill,'* is a training to be observed.

70. *'I will not teach dhamma to* (*someone*) *who is not ill* (*and*) *who has a knife in his hand,'* is a training *to* be observed. (Same as Th. Sekh. 59)

71. *'I will not teach dhamma to* (*someone*) *who is not ill* (*and*) *who has bow and arrow in his hands,'* is a training to be observed.

72. *'I will not teach dhamma to* (*someone*) *who is not ill* (*and*) *has a staff in his hand,'* is a training to be observed.

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106. Horner has "lolling", **SBB**. XIII, p. 146.

(Same as Th. Sekh. 58)

73. '*I will not teach dhamma to* (*someone*) *who is not ill with a sunshade in his hand*,' is a training to be observed. (Same as Th. Sekh. 57)

74. '*I will not teach dhamma going behind*, *to* (*someone*) *going in front* (*and*) *who is not ill*,' is a training to be observed. (Same as Th. Sekh. 71)

75. '*I will not teach dhamma to* (*someone*) *in a vehicle* (*and*) *who is not ill*,' is a training to be observed. (Same as Th. Sekh. 63)

76. '*I will not teach dhamma going at the side of a path*, *to* (*someone*) *going along the path* (*and*) *who is not ill*,' is a training to be observed. (Same as Th. Sekh. 72)

77. '*I will not pass excrement*, *urine*[107] *standing*, *if not ill*,' is a training to be observed. (Same as Th. Sekh. 73)

Recited, venerable ones, are the 77 rules for training. Concerning them, I ask the venerable ones: I hope that you are quite pure in this matter? And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask: I hope you are quite pure in this matter? The venerable ones are quite pure in this matter, therefore they are silent. Thus do I understand this.

The end of Sekhiya rules.

Adhikaraṇasamatha

These seven rules, venerable ones, for the deciding of legal

107. Horner has simply "ease myself' **SBB**. XIII, p. 150.

questions come up for recitation: for the deciding, for the settlement of legal questions arising from time to time a verdict in the presence of may be given, a verdict of innocence may be given, a verdict of past insanity may be given, it may be carried out on (her) acknowledgement, (there is) the decision of the majority, the decision for specific depravity, the covering up (as) with grass.

Recited, venerable ones, are the seven rules for the deciding of legal questions. Concerning them, I ask the venerable ones: I hope that you are quite pure in this matter? And a second time I ask: I hope that you quite pure in this matter? And a third time I ask: I hope that you are quite pure in this matter, therefore they are silent. Thus do I understand this.

The end of Adhikaraṇasamatha rules.

Recited, venerable ones, is the occasion, recited are the eight rules for offences involving defeat, recited are the nineteen rules for offences entailing a formal meeting of the Order, recited are the thirty rules for offences of expiation involving forfeiture, recited are the one hundred forty-one rules for offences of expiation, recited are the eight rules for offences which ought to be confessed, recited are the seventy-seven rules for training, recited are the seven rules for the deciding of legal questions. So much (of the sayings) of the Lord, handed down in sutra, contained in sutras, comes up for recitation every half month. All should train therein in harmony, on friendly terms, without contention.

The end of Bhikkhunī Pātimokkha.



Bhikkhunī Pātimokkha Mahiśāsaka

Mahiśāsaka[108]

Homage to the Buddha, the fully enlightened One.

May the elders, the bhikkhunīs listen to me. Today is the 15th day, it is an Observance day. If the Order is ready, let the Order recite the Pātimokkha.

Has not your previous work been completed? Elders, announce your purity. I am going to recite the Pātimokkha. All of us present here be attentive. Please pay attention so that the Pātimokkha will be completed.

Should any of you commit offence against the Pātimokkha please make it known. If not, one should remain silent, from the silence I shall understand you are all pure.

Each recitation will be made three times, the question is directed to each of us. After the third recitation should any bhikkhunī remember her offence, she should not conceal it. For concealing an offence against the Pātimokkha is said by the Lord Buddha to be indeed dangerous.

Therefore, should any bhikkhunī recall an offence, please make it known (to the Order). So that she will remain at ease.

Pārājika

There are 8 Pārājika rules:

1. Whatever bhikkhunī, having undertaken the bhikkhunī's training rules and not having disclaimed the training rules, should engage in sexual intercourse at her desire even

108. **The Chinese Tripitaka**, J. Takakusu, ed., Tokyo: 1922-23, No. 1427, p. 556b, ff.

with an animal, she is defeated and no more in communion.[109]

2. Whatever bhikkhunī, with intent to steal, should take from a village, in an open place what is not given, on its account a king or a minister would have the robber arrested and either executed, imprisoned or banished (censuring her thus), "*You are a robber*, *you are a fool*, *you are an idiot*," (then) the bhikkhunī taking anything not given of such a nature is defeated and no more in communion with.[110]

3. Whatever bhikkhunī should purposely deprive a human being or **the like**[111] of life or provide him with knife **or poison**[112] or recommend advantages in death or encourage him to kill himself saying thus, "*Good man*, *what* (*good*) *is this miserable life*? *Death is better for you than life*." And he dies because of this and not of another reason,[113] this bhikkhunī is defeated and no more in communion.

4. Should any bhikkhunī while having no acquaintance of it suggest that (some) superior human state worthy of the Noble Ones' knowledge and vision is present in herself (saying) "*I know thus*, *I see thus*" and afterwards on another occasion should she whether examined or not examined, having admitted the fault and being desirous of purification, say thus, "*Friends*, *not knowing*, *I said 'I know*'; *not seeing*, *I said* '*I see*'; *what I said was vain and false*," (then) unless it was through overestimation, she is defeated and no more in communion also.

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109. Compare to Th.Pār.1.

110. Compare to Th.Pār.2.

111. Th.Pār.3 does not have the underlined (here bold).

112. Th.Pār.3 does not have the underlined (bold).

113. Th.Pār.3 does not have the underlined (bold).

5. Whatever bhikkhunī, filled with desire, her mind is moved, should consent to rubbing by a male person, from hair line down to the knees and from the elbows upward, this bhikkhunī is defeated and no more in communion. (Compare to Th. Sgd. 5)

6. Whatever bhikkhunī, filled with desire, should consent to taking hold of the edge of her robe, having made an appointment should travel together, stay together, talk together, sit on the same seat, being close to each other, if completed with these eight she is defeated and no more in communion. (Compare to Th. Sgd. 8)

7. Whatever bhikkhunī should imitate him — a monk suspended by a complete Order, one who is disrespectful towards, who does not make amends towards, one she is unfriendly towards the rule, the discipline, the teacher's instruction — that bhikkhunī should be spoken to thus by the Order, is disrespectful towards, he does not make amends towards, he is unfriendly towards the rule, the discipline, the teacher's instruction. Do not imitate this monk, lady. And if this bhikkhunī, being spoken to thus by these bhikkhunīs, should persist as before, that bhikkhunī should be admonished by the bhikkhunīs up to the third time for giving up this (course). If, being admonished up to the third time, she should give it up that is good but if she should not give it up, she also becomes one who is defeated, she is not in communion, she is an imitator of one who is suspended.[114] (Same as Th. Pār. 7)

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114. This is the only rule in Pārājika which allows 3 admonitions, the rest are offences from the first doing.

8. Whatever bhikkhunī, knowing that a bhikkhunī has fallen into a matter involving defeat, should neither herself reprove her, nor speak to a group, but when she may be remaining or deceased or expelled or withdrawn, should afterwards speak thus: "*Ladies, before I knew this bhikkhunī, she was a sister like this and like that*," and should neither herself reprove her nor should speak to a group, she also becomes one who is defeated, she is not in communion, she is one who conceals a fault. (Same as Th. Pār. 6)

These are the eight Pārājika rules which I have recited to you; should any of you be defeated in any one of the rules, she is not in communion with the other bhikkhunīs. What is true in the beginning is also true at the end. I repeat my question if all of you are pure in these rules. I repeat my question for a second time if all of you are pure in these rules. I repeat my question for a third time if all of you are pure in these rules. If all of you are pure, remain silent. I will take your silence as a positive answer.

Saṅghādisesa

There are 17 Saṅghādisesa rules:

1. Should any bhikkhunī engage to act as go-between for (the purpose or conveying) a man's intentions to a woman or a woman's intentions to a man whether about marriage or about concubinage, (or) even for a temporary (arrangement), this entails initial and subsequent meetings of the Order. (Same as Th. Sgd. 7)

2. Should any bhikkhunī, being angry, desirous of venting anger, and displeased, accuse a bhikkhunī groundlessly of a case of defeat (thinking), "*Perhaps with this I may make her fall from the Good life*," and afterwards on another occasion whether she is examined or not examined that litigation is (shown to be) groundless and the bhikkhunī admits to anger, this entails initial and subsequent meetings of the Order. (Same as Th. Sgd. 8)

3. Should any bhikkhunī, being angry, desirous of venting anger, and displeased, accuse a bhikkhunī of a case of defeat, using as a pretext any trifling litigation connected with another class (of fault, thinking) "*Perhaps with this I may make him fall from the Good life*," and afterward on another occasion whether she is examined or not examined that litigation is (shown to be) connected with another class (of fault) and the bhikkhunī admits to anger, this entails initial and subsequent meetings of the Order. (Same as Th. Sgd. 9)

4. Whatever bhikkhunī, knowing that a woman is guilty, and has no permission from the owner, should give her ordination; there is an offence entailing a formal meeting of the Order involving being sent away. Except that woman has already been ordained. (Compare to Th. Sgd. 2)

5. Whatever bhikkhunī, knowing that a bhikkhunī has been suspended by a complete Order, without having obtained permission from the Order which carried out the proceedings in accordance with the rule, should together with her followers restore that bhikkhunī outside the boundary, that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away.

6. Whatever bhikkhunī should go among villages alone, or should go to the other side of a river alone, or should be away for a night alone or should stay behind a group alone, that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of that Order involving being sent away. (Same as Th. Sgd. 3)

7. Whatever bhikkhunī should go to an officer and speak against a person, there is an offence at once, entailing a formal meeting of the Order involving being sent away. (Compare to Th. Sgd. 1)

8. Whatever bhikkhunī, filled with desire, having accepted food with her own hand from the hand of a man who is filled with desire, there is an offence at once, entailing a formal meeting of the Order involving being sent away. (Compare to Th. Sgd. 5)

9. Whatever bhikkhunī should speak thus: "*What can this man, whether he is filled with desire or not filled with desire, do to you, lady, since you are not filled with desire? Please, lady, eat or partake of the solid food or the soft food which this man is giving to you, you having accepted it with your own hand*," that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 6)

10. Should any bhikkhunī attempt to cause a schism of the Order when it is in concord and should she undertake and endeavour in and persist in litigation conducive to schism of the Order, that bhikkhunī should be admonished by bhikkhunīs thus, "*Let the venerable one not attempt to cause a schism of the Order, Let the venerable one be at peace with the Order; for when the Order, being in concord*

and in agreement and without dispute, holds undivided recitations (of the Pātimokkha etc.) then it lives in comfort." Should that bhikkhunī, being admonished thus, endeavour as before, then that bhikkhunī should be remonstrated with by bhikkhunīs up to the third time so that she may relinquish (her endeavour). If on being remonstrated with up to the third time she relinquishes (her endeavour), that is good; if she should not Order. (Same as Th. Sgd. 14)

11. There may be bhikkhunīs who are followers of that bhikkhunī, say, one or two or three, and who speak on her side and they may say thus, "*Let the venerable ones not admonish that bhikkhunī at all; for that bhikkhunī is a speaker of the Law and a speaker of the Discipline and she speaks in accordance with our desire and choice, she knows us and speaks (for us) and that is our wish.*" Those bhikkhunīs should be admonished by bhikkhunīs thus, "*Let not the venerable ones say thus; for that bhikkhunī is neither a speaker of the Law nor a speaker of the Discipline. Let not schism of the Order be the venerable one's choice too. Let the venerable ones be at peace with the Order for when the Order, being in concord and in agreement and without dispute, holds undivided recitations (of the Pātimokkha etc.) then it lives in comfort.*" Should those bhikkhunīs, being admonished by bhikkhunīs thus, persist as before, then those bhikkhunīs should be admonished up to the third time so that they may give it up. If on being admonished up to the third time they give it up, that is good; if they should not give it up, they have fallen into a matter that is an offence entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 15)

12. A bhikkhunī may be naturally difficult to admonish and when lawfully admonished by bhikkhunīs concerning the training precepts included in the recitation, she makes herself unadmonishable thus, "*Let the venerable ones not admonish me at all about either what is good or what is bad and I too shall not admonish the venerable ones at all about either what is good or what is bad. Let the venerable ones refrain from admonishing me.*" Then that bhikkhunī should be admonished by bhikkhunīs thus, "*Let the venerable one not make herself unadmonishable. Let the venerable one make herself lawfully admonish bhikkhunīs*, *and bhikkhunīs will lawfully admonish the venerable one*; *for the Blessed One's following comes to growth thus*, *that is to say by mutual rehabilitation.*" Should bhikkhunī, being admonished by bhikkhunīs thus endeavour as before, then that bhikkhunī should be remonstrated with by bhikkhunīs up to the third time so that she give it up. If on being admonished with up to the third time she gives up that is good; if she should not give it up, that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 16)

13. (It may be that) a bhikkhunī who is a corrupter of families (by gift of flowers, etc.) and of bad behaviour lives in dependence on some village or town (and that) both her bad behaviour is seen and heard about and families corrupted by her are seen and heard about. That bhikkhunī should be admonished by bhikkhunīs thus, "*The venerable one is a corrupter of families and of bad behaviour. Both the venerable one's bad behaviour is seen and heard about the families corrupted by her are seen and heard about. Let the venera-*

ble one leave this abode. You have lived here long enough." Should that bhikkhunī, being admonished by bhikkhunīs thus, say to those bhikkhunīs, "*The bhikkhunīs are guided by desire and guided by hate and guided by delusion and guided by fear. On account of such a fault they banish one and do not banish another*," then that bhikkhunī should be admonished by bhikkhunīs thus, "*Let the venerable one not say so. The bhikkhunīs are not guided by desire nor guided by hate nor guided by delusion nor guided by fear. The venerable one is a corrupter of families and of bad behaviour. Both the venerable one's bad behaviour is seen and heard about and families corrupted by her are seen and heard about. Let the venerable one leave this abode. You have lived here long enough.*" Should that bhikkhunī on being admonished by bhikkhunīs thus, persist as before, then that bhikkhunī should be remonstrated with by bhikkhunīs up to the third time so that she may give it up. If on being remonstrated with up to the third time she gives it up that is good; if she should not give it up, she also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 17)

14. In case bhikkhuns live in company, of evil habits, of evil repute, of evil ways of living, vexing the Order of bhikkhunīs, concealing one another's sins, those bhikkhunīs should be spoken to thus by the bhikkhunīs; "*Sisters are living in company... concealing one another's sins. Let the ladies desist; the Order praised this detachment in sisters.*" But if these bhikkhunīs, being spoken to thus by the bhikkhunīs, should persist as before, these bhikkhunīs should be admonished by the bhikkhunīs up to the third time for giving up that

(course). If, being admonished up to the third time they should give it up, that is good. If they should not give it up, these bhikkhunīs also have fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 12)

15. Whatever bhikkhunī should speak thus; "*Ladies, live you as though in company, do not you live otherwise.*" For these are in the Order other bhikkhunīs of such habits, of such repute, of such ways of living, vexing the Order of bhikkhunīs, concealing one another's sins; the Order does not say anything to these. It is to you yourselves that the Order, out of disrespect, out of contempt, out of impatience, in gossiping, on poor evidence, says this; "*Sisters are living in company, of evil habits, of evil repute, of evil ways of living, vexing the Order of bhikkhunīs, concealing one another's sins. Let the ladies desist, the Order praised this detachment in sisters,*"… that bhikkhunī should be spoken to thus by the bhikkhunīs; "*Do not, lady, speak thus; Sisters are living in company… detachment in sisters.*" And if that bhikkhunī, being spoken to thus by the bhikkhunīs, should persist as before, that bhikkhunī should be admonished by the bhikkhunī up to a third time for giving up that (course). If, being admonished up to a third time, she should give it up, that is good. If she should not give it up, this bhikkhunī also has fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 13)

16. Whatever bhikkhunī, overthrown in some legal question, angry, displeased, should speak thus; "*The bhikkhunīs are following a wrong course through desire… and the bhikkhunīs are following a wrong course through fear,*" that

bhikkhunī should be spoken to thus by the bhikkhunīs; "*Do not, lady,*" overthrown in some legal question, angry, displeased, speak thus; "*The bhikkhunīs are following a wrong course through fear.*" the lady herself may go (wrong) from desire, and she may go (wrong) from hatred and she may go (wrong) from stupidity and she may go (wrong) from fear. And if this bhikkhunī, being spoken to thus by the bhikkhunīs, persists as before, she should be admonished up to a third time for giving up that (course). If, being admonished to a third time, she should give it up, that is good. If she should not give it up, that bhikkhunī also has fallen into a matter that is an offence on the third (admonition), entailing a formal, meeting of the Order involving being sent away. (Same as Th. Sgd. 11)

17. Whatever bhikkhunī, angry, displeased, should speak thus; '*I repudiate the Enlightened One… I repudiate the training. What indeed are these recluses who are recluses, daughters of the Sakyans? For there are other recluses, conscientious, scrupulous, desirous of training; I will lead the Brahma-life among these,*" that bhikkhunī should be spoken to thus by the bhikkhunīs; "*Do not lady, angry, displeased, speak thus* "I repudiate the Enlightened One… I will lead the Brahma-life among these. "*Be satisfied, lady, dhamma is well preached, lead the Brahma-life for the utter ending of ill.*" And if that bhikkhunī, being spoken to thus by the bhikkhunīs, persisted as before, that bhikkhunī should be admonished by the bhikkhunīs up to a third time for giving up that (course). If, being admonished up to a third time, she should give it up, that is good. If she should not give it up, that bhikkhunī also has fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the

Order involving being sent away. (Same as Th. Sgd. 10)

Elders, I have recited the Dhamma called Saṅghādisesa consisting of 17 rules. Nine rules are called **Paṭhamapattika**, that is, offences when committed at the first act. Eight rules are called **Yāvatatiyakā**, that is offences when committed after the third warning. Should any bhikkhunī have committed these offences, she must observe **manatta** in both the Sanghas. A minimum of twenty bhikkhunīs is required to put her back in the Sangha. Should there be even one bhikkhunī less, that act is nullified. Those bhikkhunīs will be blamed by the Lord Buddha. This is the right way of observance.

I would ask you now, are you pure in these 17 rules of Saṅghādisesa? I repeat my question for a second time if you are pure in these rules. I repeat for a third time if you are pure in these rules. If you are pure, remain silent. I will take your silence as a positive answer.

The end of Saṅghādisesa rules.

Nissaggīya Pācittiya

There are 30 Nissaggīya Pācittiya rules:

1. When the robe-material is settled, when a bhikkhunī's kaṭhina (privileges) have been removed, an extra robe may be worn for at most ten days for her who exceeds that period, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 13)

2. When the robe-material is settled, when a bhikkhunīs' kaṭhina (privileges) have been removed, if this

bhikkhunī should be away, separated from the 5 robes, even for one night, except on the agreement of the bhikkhunīs, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 14)

3. When the robe-material is settled, when a bhikkhunī's kaṭhina (privileges) have been removed if robe-material should accrue to the bhikkhunī not at the right time, it should be made up quickly. But if it is not sufficient for her, that robe-material may be laid aside by that bhikkhunī for a month at most, should she have any expectation that the deficiency may be supplied. If she should lay it aside for longer than that, even with the expectation (of the deficiency being supplied), there is an offence of expiation involving forfeiture. (Same as Th. Niss. 15)

4. Whatever bhikkhunī should ask a man or a woman householder who is not a relation, **and do not belong to the same village**[115] for a robe, except at the right time, there is an offence of expiation involving forfeiture. This is the right time in this case, if a bhikkhunī becomes one whose robe is stolen or whose robe is destroyed in flood or in fire.

5. If a man or a woman householder who is not a relation, asking (a bhikkhunī), should invite her (to take material for) many robes, then at most (material for) an inner and an upper robe, should be accepted as robe-material by that bhikkhunī; if she should accept more than that, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 17)

6. In case a robe-fund comes to be laid by for a bhikkhunī by a man or a woman householder who is not a

115. Th. Niss. I6 does not have the underlined (bold here).

relation (of her), thinking: '*I will present the bhikkhunī so and so with a robe, having got the robe in exchange for this robe fund*" then if that bhikkhunī, out of desire for something fine, approaching before being invited, should put forward a consideration with regard to a robe, saying; "*Indeed it would be well*; *do let the venerable one*, *having got a robe like this or like that in exchange for this robe fund*, *present it to me*," there is an offence of expiation involving forfeiture. (Same as Th. Niss. 18)

7. In case various robe-funds come to be laid by for a bhikkhunī by two men householder or by (two) women householders who are not relations (of her), thinking: "*We will present the bhikkhunī so and so with robes having got various robes in exchange for the various robe funds.*" Then if that bhikkhunī, out of desire for something finer, approach before being invited, should put forward a consideration with regard to a robe, saying, "*Indeed it would be well*; *do let the venerable ones*, *having got a robe like this or like that in exchange of the various robe funds*, *present it to me*, *the two together with one*," there is an offence of expiation involving forfeiture. (Same as Th. Niss. 19)

8. In case a king or one in the service of a king or a brahmin or a householder should send a robe-fund for a bhikkhunī by a messenger, saying "*Having got a robe in exchange for this robe fund*, *present the bhikkhunī so and so with a robe*," then if this messenger, approaching that bhikkhunī should say: "*Honoured sir*, *this robe fund was brought for the venerable one*; *let the venerable one accept this robe fund*," then the messenger should be spoken to thus by this bhikkhunī: "*Sir*, *we do not accept a robe fund*, *but we accept*

a robe if it is at the right time and if it is allowable." If this messenger should say to the bhikkhunī: "*But is there someone who is the venerable one's attendant?*" then bhikkhunīs, an attendant should be pointed out by the bhikkhunī in need of a robe, either one who is engaged in the monastery or a lay-follower saying: "*This is the bhikkhunīs' attendant.*" If this messenger, instructing this attendant, approaching that bhikkhunī, should speak thus: "*Honoured sir, I have instructed the person whom the venerable one pointed out as an attendant; let the venerable one approach at the right time, (and) he will present you with a robe,*" the bhikkhunīs, if that bhikkhunī is in need of a robe, approaching that attendant, she should state and remind him 2 or 3 times, saying "*Sir, I am in need of a robe.*" If while stating and reminding 2 or 3 times, she succeeds in obtaining that robe, that is good. If she does not succeed in obtaining it, she should stand silently for it 4 times, 5 times, 6 times at the utmost. If she succeeds in obtaining that is good. If she, exerting herself further than that, succeeds in obtaining that robe, there is an offence of expiation involving forfeiture.

If she does not succeed in obtaining it, she should either go herself to where the robe-fund was brought from for her, or a messenger should be sent to say: "*That robe fund which you, sirs, sent for a bhikkhunī, is not of any use to that bhikkhunī. Let the gentlemen make use of their own, let your own things be not lost.*"

9. Whatever bhikkhunī, herself asking for yarn, should have a robe-material woven by weavers **who are not relations**,[116] there is an offence of expiation involving forfeiture.

116. Th. Niss. 27 does not have the underlined (bold).

10. A man or a woman householder who is not a relation may cause robe-material to be woven by weavers for a bhikkhunī. Then if that bhikkhunī before being invited, going up to the weavers, should put forward a consideration with regard to the robe-material, saying: "*Now sirs, this robe-material is being specially woven for me. Make it long and wide and rough and make it evenly woven and well woven and well scraped and well combed. If you do so we could give the venerable ones something or other in addition.*" And if the bhikkhunī, speaking thus, should give something or other in addition, even as little as the contents of a begging-bowl, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 28)

11. Whatever bhikkhunī, herself having given a robe to a bhikkhunī, angry and displeased, should take it away or should cause it to be taken away, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 26)

12. Whatever bhikkhunī should knowingly appropriate to herself an apportioned benefit belonging to the Order, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 30)

13. Those medicines which may be partaken of by ill bhikkhunīs, that is to say: butter, oil, honey, molasses:[117] accepting these they may be used as a store for at most 7 days. For her who exceeds that (period), there is an offence of expiation involving forfeiture.

14. If a special robe should accrue to a bhikkhunī ten days before the full moon of the (first) **Kattika**, three months

117. Th. Niss. 25 has **ghee** also.

(of the rains having passed), it may be accepted by that bhikkhunī if she thinks of it (as something) special having accepted it, it should be laid aside until the robe-season. But if she should lay it aside for longer than that, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 29)

15. Whatever bhikkhunī should get another new bowl in exchange for a bowl mended in less than 5 places, there is an offence of expiation involving forfeiture. That bowl is to be forfeited by that bhikkhunī to the company of bhikkhunīs, and whatever is the last bowl belonging to that company of bhikkhunīs, this is a bowl for you; it should be kept until it breaks. That is the proper course in this case. (Same as Th. Niss.24)

16. Whatever bhikkhunī should engage in various kinds of bartering, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 23)

17. Whatever bhikkhunī should engage in various transactions in which gold and silver is used, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 22)

18. Whatever bhikkhunī should take gold and silver, or should get another to take it (for her), or should consent to its being kept in deposit (for her), there is an offence of expiation involving forfeiture. (Same as Th. Niss. 21)

19. Whatever bhikkhunī, having asked for this, and not having put it to use, should ask for another, there is an offence of expiation involving forfeiture.

20. Whatever bhikkhunī, thinking that robe-material (given) not at the right time is robe-material (given) at the right time, having allotted it should have it distributed, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 2)

21. Whatever bhikkhunī, having exchanged a robe with a bhikkhunī, should afterwards speak thus: "Lady, take your robe, give this robe to me. That which is yours is yours, that which is mine is mine. Give this to me, take away your own," (and) should **take**[118] it away or should cause (another) to take it away, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 3)

22. Whatever bhikkhunī, having said to other bhikkhunī thus: "You may have the monthly robe as I have no use of it," when she has come for it should refuse, there is an offence of expiation involving forfeiture.

23. If a bhikkhunī is bargaining for a heavy cloth, she may bargain for one (worth) at most four "bronzes".[119] If she should bargain for one (worth) more than that there is an offence of expiation involving forfeiture. (Same as Th. Niss. 11)

24. If a bhikkhunī is bargaining for a light cloth, she may bargain for one (worth) at most two and a half "bronzes". If she should bargain for one (worth) more than that, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 12)

25. Whatever bhikkhunī, having asked a householder to do this for the Sangha, should spend it otherwise, there is an offence of expiation involving forfeiture.

26. Whatever bhikkhunī, having asked many householders to do this for the Sangha, should spend it otherwise, there is an offence of expiation involving forfeiture.

27. Whatever bhikkhunī, having asked a householder

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118. Horner has **stear**, **SBB**. XIII, p. 220-1.

119. 1 kamsa = 2 kahāpaṇas, **SBB**. XIII, p. 239, n. 3.

to do this for herself, should spend it otherwise, there is an offence of expiation involving forfeiture.

28. Whatever bhikkhunī, having asked many householders to do this for herself, should spend it otherwise, there is an offence of expiation involving forfeiture.

29. Whatever bhikkhunī should collect many utensils, there is an offence of expiation involving forfeiture.

30. Whatever bhikkhunī should make a hoard of bowls, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 1)

Ladies, these are 30 Nissaggīya Pācittiya rules which have been recited. I would like to ask if you are pure in these rules. I repeat for a second time if all of you are pure in these rules. I repeat for a third time if all of you are pure in these rules. If all of you are pure, remain silent. I shall take your silence as a positive answer.

The end of Nissaggīya Pācittiya rules.

Pācittiya

There are 210 Pācittiya rules:

1. In telling a conscious lie, there is an offence of expiation. (Same as Th. Pāc. 97)

2. In insulting speech, there is an offence of expiation. (Same as Th. Pāc. 98)

3. In speaking two-tongued, disputing and causing confusion to other bhikkhunīs, there is an offence of expiation.

4. Whatever bhikkhunī should teach dhamma to a man in more than 5 or 6 sentences, except when a sensible

woman[120] (be present), there is an offence of expiation. (Same as Th. Pāc. 103)

5. Whatever bhikkhunī, being spoken to by a bhikkhunī, saying: "*Do come, lady, and settle this legal question*," and having answer: "*Very good*," (yet) if she is not afterwards prevented, should neither settle it nor should make an effort to get it settled, there is an offence of expiation. (Same as Th. Pāc. 45)

6. Whatever bhikkhunī should recite dhamma line by line together with an unordained female, there is an offence of expiation. (Same as Th. Pāc. 100)

7. Whatever bhikkhunī should lie down with an unordained female for more than 2-3 nights, there is an offence of expiation. (Same as Th. Pāc. 101)

8. Whatever bhikkhunī should speak of a condition of further superiority to one who is not-ordained, if it is a fact, there is an offence of expiation. (Same as Th. Pāc. 104)

9. Whatever bhikkhunī should speak of a bhikkhunī's serious offence to one who is not ordained, except on agreement (to speak) of the Order, there is an offence of expiation. (Same as Th. Pāc. 105)

10. Whatever bhikkhunī should go to see dancing or singing or music, there is an offence of expiation. (Same as Th. Pāc. 101)

11. For destruction of vegetable growth, there is an offence of expiation. (Same as Th. Pāc. 107)

12. In evasion, sin vexing, there is an offence of expiation. (Same as Th. Pāc. 108)

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120. Horner has "learned", **SBB**. XI, p. 206.

13. In making (someone) look down upon another, in criticising, there is an offence of expiation. (Same as Th. Pāc. 109)

14. Whatever bhikkhunī, spreading or having spread in the open air a couch or a chair or a mattress or a stool, belonging to the Order, setting forth, should neither remove it nor have it removed, or should go away without asking (for permission), there is an offence of expiation. (Same as Th. Pāc. 110)

15. Whatever bhikkhunī, spreading a sleeping-place or having it spread in a dwelling belonging to the Order, setting forth, should neither remove it nor have it removed, or should go away without asking (for permission), there is an offence of expiation. (Same as Th. Pāc. 111)

16. Whatever bhikkhunī, angry, displeased, should throw out a bhikkhunī or cause her to be thrown out from a dwelling-place belonging to the Order, there is an offence of expiation. (Same as Th. Pāc. 113)

17. Whatever bhikkhunī should lie down in a sleeping-place in a dwelling belonging to the Order, knowing that she is encroaching upon (the space intended for) a bhikkhunī arrived first, saying, "*She for whom it becomes too crowded may depart*," doing it for this, not for another, there is an offence of expiation. (Same as Th. Pāc. 112)

18. Whatever bhikkhunī, in a lofty cell with an upper part, in a dwelling-place belonging to the Order, should sit down or lie down on a couch or chair with removable feet, there is an offence of expiation. (Same as Th. Pāc. 114)

19. Whatever bhikkhunī, knowing that the water contains life, should sprinkle grass or clay or should have

them sprinkled, there is an offence of expiation. (Same as Th. Pāc. 116)

20. Should a bhikkhunī want to have a bathing cloth made, it must be made to a (proper) measure. The (proper) measure is: 2 Sugata-spans[121] in length, 2 Sugata-spans in width. Should she exceed this (measure), there is an offence of expiation involving cutting down. (Same as Th. Pāc. 22)

21. Whatever bhikkhunī, having accepted invitation, should eat separately from the group, except at other times, there is an offence of expiation. Other times are: on being ill, robe-season, making a robe, travelling, on a long journey, travelling by boat, a large group of bhikkhunīs, on having general meeting.

22. One meal in a public-house may be eaten by a bhikkhunī who is not ill. If she should eat more than that, there is an offence of expiation. (Same as Th. Pāc. 117)

23. If a bhikkhunī, going up to a family, (who) asking, should invite her (to take) cakes or barley-gruel, two or three bowlfuls may be accepted by a bhikkhunī desiring them. Should she accept more than that, there is an offence of expiation. Having accepted 2 or 3 bowlfuls, having taken them back from there they must be shared together with the bhikkhunīs. This is the proper course in this case. (Same as Th. Pāc. 119)

24. Whatever bhilkhunī should hold back a legally valid division of robe, there is an offence of expiation. (Same as Th. Pāc. 27)

25. Whatever bhikkhunī should hold the period of

121. "Sugatavidatthiyā," p. 61, Horner has "the accepted span."

changing her outer cloak over 5 days,[122] there is an offence of expiation. (Same as Th. Pāc. 24)

26. Whatever bhikkhunī should convey to her mouth nutriment not given except water for cleansing the teeth, there is an offence of expiation. (Same as Th. Pāc. 122)

27. Whatever bhikkhunī should eat or partake of solid food or soft food the wrong time, there is an offence of expiation. (Same as Th. Pāc. 120)

28. Whatever bhikkhunī should eat or partake of solid food or soft food that was store, there is an offence of expiation. (Same as Th. Pāc. 121)

29. Whatever bhikkhunī should serve a householder,[123] there is an offence of expiation. (Same as Th. Pāc. 44)

30. Whatever bhikkhunī should go to see an army fighting, unless there is sufficient reason for it, there is an offence of expiation. (Same as Th. Pāc. 129)

31. If there is some reason for a bhikkhunī for going to an army, that bhikkhunī may stay with the army for 2-3 nights. Should she stay longer than that, there 'is an offence of expiation. (Same as Th. Pāc. 130)

32. If a bhikkhunī, staying with the army for 2-3 nights, should go to a sham-fight or to a troops in array or to the massing of the army or to see a review, there is an offence of expiation. (Same as Th. Pāc. 131)

33. Whatever bhikkhunī should speak thus: "*In so far as I understand dhamma taught by the Lord, it is that in fol-*

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122. "Pancāhikam saṃghātivaram atikkāmeyya," p. 62, Horner has "miss going about in an outer cloak for 5 days."

123. Horner has "household work".

lowing those things called dangerous[124] *by the Lords*, *there is no danger at all*" that bhikkhunī should be spoken to by the bhikkhunīs thus: "*Do not venerable one*, *speak thus*, *do not misrepresent the Lord*, *misrepresentation of the Lord is not at all seemly*, *and the Lord certainly would not speak thus*; *in many a figure*, *your reverence*, *are things that are dangerous called dangerous by the Lord*, *and in following these there is a veritable danger.*" And if the bhikkhunī, when she has been spoken to thus by the bhikkhunīs, should persist as before, that bhikkhunī should be admonished by the bhikkhunīs up to the third time for giving up that (course). If, being admonished up to the third time, she should give it up, that is good. But if she should not give it up, there is an offence of expiation. (Same as Th. Pāc. 146)

34. Whatever bhikkhunī should knowingly eat together with or be in communion with or lie down in a sleeping place with a bhikkhunī who talks thus, who has not acted according to the rule, who has not given up that view, there is an offence of expiation. (Same as Th. Pāc. 147)

35. If even a female novice[125] should speak thus: "*In so far as I understand dhamma taught by the Lord*, *it is that in following those things called dangerous by the Lord*, *there is no danger at all*," that novice should be spoken to thus by the bhikkhunīs: "*Do not speak thus*, *reverend novice*; **do not misrepresent the Lord, misrepresentation of the Lord is not at all seemly, and the Lord certainly would not speak thus. Reverend novice, in many a figure are**

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124. Horner has "stumbling blocks," **SBB**., XIII, p. 24.

125. One who is about to receive full ordination.

things that are dangerous called dangerous by the Lord, and in following these, there is veritable danger." And if that novice, when she has been spoken to thus by the bhikkhunīs, should persist as before, that novice should be spoken to thus by the bhikkhunīs: "*From today forth*, *reverend novice*, *the Lord can neither be referred to as your teacher*, *nor can that be yours of which other novices get the chance*, *namely*, *the lying down to sleep for 2 or 3 nights with bhikkhunīs. Get away with you*, *depart.*" Whatever bhikkhunī should knowingly encourage or should support or should eat with or should lie down in a sleeping-place with a novice thus expelled, there is an offence of expiation. (Same as Th. Pāc. 148)

36. Whatever bhikkhunī should intentionally deprive a living thing of life, there is an offence of expiation. (Same as Th. Pāc. 142)

37. Whatever bhikkhunī should knowingly open up for a further (formal) act a legal question settled according to rule, there is an offence of expiation. (Same as Th. Pāc. 144)

38. Whatever bhikkhunī, when the Order is engaged in decisive talk, not having given the consent, rising up from her seat, should depart, there is an offence of expiation. (Same as Th. Pāc. 158)

39. In tickling with the fingers, there is an offence of expiation. (Same as Th. Pāc. 133)

40. In playing in the water, there is an offence of expiation. (Same as Th. Pāc. 134)

41. Whatever bhikkhunī should lie down in a covered place with a man, there is an offence of expiation. (Same as Th. Pāc. 102)

42. Should a bhikkhunī drink fermented liquor and spirits, there is an offence of expiation. (Same as Th. Pāc. 132)

43. Whatever bhikkhunī, when the Pātimokkha is being recited, should speak thus: "*On account of what are these lesser and minor rules of training recited? They only tend to remove, to vexation, to perplexity*," in disparaging a rule of training, there is an offence of expiation. (Same as Th. Pāc. 150)

44. Whatever bhikkhunī should dig the ground or have it dug, there is an offence of expiation. (Same as Th. Pāc. 106)

45. Whatever bhikkhunī should stand overhearing bhikkhunīs when they are quarrelling, disputing, engaged in contention, saying, '*I will hear what they say*," if having done it for just this object, not for other, there is an offence of expiation. (Same as Th. Pāc. 156)

46. When a bhikkhunī is not ill, an invitation (to accept) a requisite for 4 months may be accepted, unless there be a renewed invitation, unless there be a permanent invitation. If one should accept for longer than that, there is an offence of expiation. (Same as Th. Pāc. 128)

47. Whatever bhikkhunī, being spoken to by bhikkhunīs regarding a rule, should speak thus: "*Your reverences, I will not train myself in this rule of training until I have inquired about it of another bhikkhunī, experienced, expert in discipline*," there is an offence of expiation. Bhikkhunīs, it should be learnt, it should be investigated by a bhikkhunī who is training. This is the proper course here. (Same as Th. Pāc. 149)

48. Whatever bhikkhunī, while the Pātimokkha is being recited every half month, should speak thus: "*Only now do I understand that this rule is, as is said, handed down in a*

sutra,[126] *contained in a sutra,* (*and*) *comes up for recitation every half month; if other bhikkhunīs should know concerning this bhikkhunī that this bhikkhunī has sat down 2 or 3 times before, not to listen, while the Pātimokkha was being recited, there is not only no freedom for that bhikkhunī on account of her ignorance, but she ought to be dealt with according to the rule for the offence into which she has fallen there, and also her pretentious manner,*[127] *saying: "Your reverence, this is bad for you, this is badly gotten by you, that you, while the Pātimokkha is being recited, do not attend applying yourself properly."* This is for her who put on pretentious manner is an offence of expiation. (Same as Th. Pāc. 151)

49. Whatever bhikkhunī, having arranged together with a caravan (set on) theft, should knowingly go along the same high road, even at a distance of one village, there is an offence of expiation. (Same as Th. Pāc. 145)

50. Whatever bhikkhunī, having made an appointment with a man, should travel with him from one village to another, there is an offence of expiation.

51. Whatever bhikkhunī, not being ill, desirous of warming herself, should kindle or should cause a fire to be kindled, unless there is sufficient reason for it, there is an offence of expiation. (Same as Th. Pāc. 137)

52. Whatever bhikkhunī should pick up or should cause (someone) to pick up a treasure or what is considered as a treasure, except within a monastery or within a house,

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126. Horner has "clause", **SBB**. XIII, p. 44.

127. Horner has "and further confusion should be put on her", **SBB**. XIII, p. 44.

there is an offence of expiation. But bhikkhunī, having picked up or caused (someone) to pick up treasure or what is considered as treasure, that is within a monastery or within a house, it should be laid aside, thinking, "*it will be for him who will take it.*" This is the proper course here. (Same as Th. Pāc. 161)

53. Whatever bhikkhunī should bathe (at intervals of) less than half a month, except at a right time, there is an offence of expiation. In this case this is a right time: thinking, "*a month and a half of the summer remains*," (and) "*the first month of the rains*" — these are the two and a half months when there is hot weather when there is a fever weather; at a time of illness, at a time of work, at a time of work, at a time of going on a journey, at a time of wind and rain. This is a right time in this case. (Same as Th. Pāc. 138)

54. Whatever bhikkhunī, angry, displeased, should give a bhikkhunī a blow, there is an offence of expiation. (Same as Th. Pāc. 152)

55. Whatever bhikkhunī, angry, displeased, should raise the palm of the hand against a bhikkhunī, there is an offence of expiation. (Same as Th. Pāc. 153)

56. Whatever bhikkhunī should frighten a bhikkhunī, there is an offence of expiation. (Same as Th. Pāc. 136)

57. Whatever bhikkhunī should defame a bhikkhunī with an unfounded charge of an offence entailing a formal meeting of the Order, there is an offence of expiation. (Same as Th. Pāc. 154)

58. Whatever bhikkhunī, saying to a bhikkhunī, "*Come, your reverence, we will go into a village or small town for alms-food*," either causing to be given or not causing to be given

(alms-food) to her, should dismiss her, saying, "*Go away, your reverence, neither talking nor sitting down with you comes to be a comfort for me; either talking or sitting down alone comes to be a comfort for me*" — if doing it just for this object, not for another, there is an offence of expiation. (Same as Th. Pāc. 123)

59. When a bhikkhunī obtains a new robe, any one made of disfigurement of the 3 modes of disfigurement must be taken: either dark blue[128] or mud (colour) or black. If a bhikkhunī should make use of a new robe without taking any one mode of disfigurement of the 3 modes of disfigurement, there is an offence of expiation. (Same as Th. Pāc. 139)

60. Whatever bhikkhunī should hide or should cause to hide a bhikkhunī's bowl or robe or a seat-mat or needle-case or girdle, even in fun, there is an offence of expiation. (Same as Th. Pāc. 141)

61. Whatever bhikkhunī, having given (her) consent for legitimate (formal) acts, should afterwards engage in criticism, there is an offence of expiation. (Same as Th. Pāc. 157)

62. Whatever bhikkhunī, having given away a robe to a bhikkhunī by means of a complete Order should afterwards engage in criticism saying "*The bhikkhunīs are appropriating a benefit belonging to the Order according to acquaintance-ship*," there is an offence of expiation. (Same as Th. Pāc. 159)

63. Whatever bhikkhunī, herself having assigned a robe to a monk or a bhikkhunī or to a female probationer or to a male novice or to a female novice, should make use of it, (the robe) not having been taken away, there is an offence of expiation. (Same as Th. Pāc. 140)

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128. Horner has "dark green." **SBB**. XI, p. 407.

64. Whatever bhikkhunī, having approached families before a meal, having sat down on a seat, should depart without informing the owner, there is an offence of expiation. (Same as Th. Pāc. 15)

65. Whatever bhikkhunī should have a couch or a chair made covered with cotton, there is an offence of expiation involving tearing off. (Same as Th. Pāc. 164)

66. When a new couch or chair is being made for a bhikkhunī, the legs should be made eight finger-breadths (high) according to the accepted finger-breadth, except for the knotched ends below. In exceeding this (measure) there is an offence of expiation involving cutting down. (Same as Th. Pāc. 163)

67. Whatever bhikkhunī should have a needle-case made that is made of bone or of ivory or made of horn, there is an offence of expiation involving breaking up. (Same as Th. Pāc. 162)

68. Whatever bhikkhunī should have a robe made the measure of a well-farer's robe, or more, there is an offence of expiation involving cutting down. This is the (proper) measure here of a well-farer's robe for a well-farer: in length nine spans of the accepted span, in breadth six spans; this is the (proper) measure of a well-farer's robe for a well-farer. (Same as Th. Pāc. 166)

69. Whatever bhikkhunī should ordain a probationer who has not trained for 2 years in the 6 rules,[129] there is an offence of expiation. (Same as Th. Pāc. 63)

70. Whatever bhikkhunī should eat garlic, there is an

129. The usual 5 precepts and abstaining from taking food after midday.

offence of expiation. (Same as Th. Pāc. 1)

71. Whatever bhikkhunī should touch the secret place,[130] there is an offence of expiation. (Same as Th. Pāc. 3)

72. Whatever bhikkhunī should make a male organ and put in female organ, there is an offence of expiation. (Compare to Th. Pāc. 4)

73. If a bhikkhunī should want to take an ablution with water, she may take at most (a measure of) two finger joints. For whoever exceeds this, there is an offence of expiation. (Same as Th. Pāc. 5)

74. Whatever bhikkhunī should pull out hair in narrow places,[131] there is an offence of expiation. (Same as Th. Pāc. 2)

75. Whatever bhikkhunī should stand together and talk with a monk in a secluded place, there is an offence of expiation.

76. Whatever bbikkhunī should stand together with or should talk with a man, the one with the other, in a secluded place, there is an offence of expiation. (Same as Th. Pāc. 12)

77. Whatever bhikkhunī should stand together and talk with a monk in the open, there is an offence of expiation.

78. Whatever bhikkhunī should stand together with or should talk with a man, the one with the other, in an open place, there is an offence of expiation. (Same as Th. Pāc. 13)

79. Whatever bhikkhunī should stand together with a monk in a close-end lane, whisper to him and send away the bhikkhunī who is her companion, there is an offence of expiation.

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130. Horner has "slapping with the palms of the hands," **SBB**. XIII, p. 248.

131. "Narrow places "means under arms and over the secret place. Horner has "let the hair of the body grow," **SBB**. XIII, p. 247.

80. Whatever bhikkhunī should stand together with or should talk with a man, the one with the other, on a carriage road, or in a close-end lane or at cross-roads or should whisper in his ear or should dismiss the bhikkhunī who is her companion, there is an offence of expiation. (Same as Th. Pāc. 14)

81. Whatever bhikkhunī should bathe naked, there is an offence of expiation. (Same as Th. Pāc. 21)

82. Whatever bhikkhunī, having come out of water, should walk about wearing her bathing cloth, there is an offence of expiation.[132]

83. Whatever bhikkhunī, having received a new robe which has been offered for her to wear (only for blessing), should keep it, there is an offence of expiation. (Compare to Th. Pāc. 25)

84. Whatever bhikkhunī should hold back a legally valid division of robe, there is an offence of expiation. (Same as Th. Pāc. 27)

85. Whatever bhikkhunī, having taken apart or having made (another) take apart another bhikkhunī's robe, if she is not afterwards prevented should neither sew it nor should make an effort to get it sewn, should she exceed the fourth and fifth days, there is an offence of expiation. (Same as Th. Pāc. 23)

86. Whatever blikkhunī should hold the period of changing her outer cloak over 5 days,[133] there is an offence of expiation. (Same as Th. Pāc. 24)

87. Whatever bhikkhunī should give recluses' robe to a householder or to a wanderer or to a female wanderer,

132. This rule is shared only with Mahiśāsaka.

133. Horner has "miss going about in an outer cloak for 5 days."

there is an offence of expiation. (Same as Th. Pāc. 28)

88. Whatever bhikkhunī should appropriate a thing meant for an individual and give it to the Order, there is an offence of expiation.

89. Whatever bhikkhunī should be stingy as to families, there is an offence of expiation. (Same as Th. Pāc. 55)

90. Whatever bhikkhunī should not keep the rain-retreat, there is an offence of expiation.

91. Whatever bhikkhunī should spend the rain-retreat in a residence where there is no monk, there is an offence of expiation.[134] (Th. Pāc. 56)

92. Whatever bhikkhunī should travel during the rain-retreat, there is an offence of expiation. (Same as Th. Pāc. 39)

93. Whatever bhikkhunī, having kept the rain-retreat, should not invite both samghas in respect of three matters: what was seen or heard or suspected, there is an offence of expiation. (Same as Th. Pāc. 57)

94. Whatever bhikkhunī, having kept the rain-retreat, should not set on an alms-tour, even for (a distance of) 5 or 6 yojanas, there is an offence of expiation. (Same as (Th. Pāc. 40)

95. Whatever bhikkhunī should go without the company of a caravan[135] on alms-tour with in (her own) region (when it is) agreed upon as dangerous, frightening, there is an offence of expiation. (Same as Th. Pāc. 37)

96. Whatever bhikkhunī should go without the company of a caravan on alms-tour outside (her own) region (when it is) agreed upon as dangerous, frightening, there is

134. Corresponds to the second of the eight Gurudhamma rules.

135. Horner has “a weapon on alms-tour.”

an offence of expiation. (Same as Th. Pāc. 38)

97. Whatever bhikkhunī, after having spent the rain-retreat, should leave her residence without having someone take care of it, there is an offence of expiation.

98. Whatever bhikkhunī, after having spent the rain-retreat, should leave without returning the residence to the owner, there is an offence of expiation.

99. Whatever bhikkhunī should go to see a king's pleasure house or a picture gallery or a park or a pleasure grove or a lotus pond, there is an offence of expiation. (Same as Th. Pāc. 41)

100. Whatever bhikkhunī, at every half month should not ask the bhikkhu Sangha for a teacher to give exhortation, there is an offence of expiation. (Compare to Th. Pāc. 5)

101. Whatever bhikkhunī should enter an ārāma without asking (for permission) if a monk be there, there is an offence of expiation. (Same as Th. Pāc. 51)

102. Whatever bhikkhunī, being ordained for less than 12 years should give ordination, there is an offence of expiation. (Same as Th. Pāc. 74)

103. Whatever bhikkhunī, being ordained for 12 years (but) is not agreed upon by the Order, should give ordination, there is an offence of expiation. (Same as Th. Pāc. 75)

104. Whatever bhikkhunī should ordain a married woman, who is less than 12 years,[136] there is an offence of expiation. (Same as Th. Pāc. 65)

105. Whatever bhikkhunī should ordain a married

136. "Unadvādasavassam," p. 66, Horner has "a woman who has been married less than 12 years."

woman who is 12 years, who has trained for 2 years in the six rules, (but) who is not agreed upon by the Order, there is an offence of expiation. (Same as Th. Pāc. 67)

106. Whatever bhikkhunī should give a probationer's precepts to a maiden under 18 years of age, there is an offence of expiation.

107. Whatever bhikkhunī should give a probationer's precepts to a maiden of 18 years of age who has not been agreed upon by the Order, there is an offence of expiation.

108. Whatever bhikkhunī, having said to a probationer: "If you, lady, will give me a robe, then will I ordain you," (yet) if she not afterwards prevented, should neither ordain her nor should make an effort to get her ordained, there is an offence of expiation. (Same as Th. Pāc. 77)

109. Whatever bhikkhunī, having been told by other bhikkhunī thus "*According to the words of the Buddha*, *for a bhikkhunī to give ordination*, *she must have agreement from the Sangha*, *but you do not have this agreement*," should criticise strongly, there is an offence of expiation. (Compare to Th. Pāc. 76)

110. Whatever bhikkhunī should not go for exhortation or for communion, there is an offence of expiation. (Same as Th. Pāc. 58)

111. Whatever bhikkhunī, having said to a probationer: "*If you*, *lady*, *will follow me for 2 years*, *then will I ordain* you," (yet) if she is not afterwards prevented, should neither ordain her nor should make an effort to get her ordained, there is an offence of expiation. (Same as Th. Pāc. 78)

112. Whatever bhikkhunī should ordain a prostitute, there is an offence of expiation.

113. Whatever bhikkhunī should ordain a maiden who is 20 years of age (but) has not trained for 2 years in the 6 rules, there is an offence of expiation. (Same as Th. Pāc. 72)

114. Whatever bhikkhunī should ordain a maiden who is 20 years of age, has trained for 2 years (but) who is not agreed upon by the Order, there is an offence of expiation. (Same as Th. Pāc. 73)

115. Whatever bhikkhunī should give full ordination to a probationer who has studied the rules for 2 years but is unable to learn the rules, there is an offence of expiation.[137]

116. Whatever bhikkhunī should ordain a pregnant woman, there is an offence of expiation. (Same as Th. Pāc. 61)

117. Whatever bhikkhunī should ordain a woman still giving suck, there is an offence of expiation. (Same as Th. Pāc. 62)

118. Whatever bhikkhunī should ordain 2 probationers in 1 year, there is an offence of expiation. (Same as Th. Pāc. 83)

119. Whatever bhikkhunī should ordain a probationer by showing favouritism to (monks) placed on probation, there is an offence of expiation.

120. Whatever bhikkhunī, after having received full ordination, should not follow her female instructor for 6 years, there is an offence of expiation.

121. Whatever bhikkhunī, (after having given ordination) within the 6 years, should not herself take care of her followers, or have someone to take care of her, there is an offence of expiation.

122. Whatever bhikkhunī, having ordained (the woman)

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137. This rule is not shared with other schools, **Vibhanga** explains that it is the case of a moron, Vol. 22, p. 92 a.

who lives with her, 5-6 yojanas, there is an offence of expiation.

123. Whatever bhikkhunī should neither attend to an ailing (woman) who lives with her nor should make an effort to get her attended to, there is an offence of expiation. (Same as Th. Pāc. 34)

124. Whatever bhikkhunī should ordain a woman with a master, there is an offence of expiation.

125. Whatever bhikkhunī should ordain a woman who has a constant illness, there is an offence of expiation.

126. Whatever bhikkhunī should ordain a probationer who is in love with a man, who keeps company with men, who is still in grief, there is an offence of expiation. (Same as Th. Pāc. 79)

127. Whatever bhikkhunī should ordain a woman who still has debts, there is an offence of expiation.

128. Whatever bhikkhunī should stand together with or should talk with a man, the one with the other, in the dark of the night when there is no light, there is an offence of expiation. (Same as Th. Pāc. 11)

129. Whatever bhikkhunī, having approached families at the wrong time, having spread or having caused a sleeping-place to be spread without asking the owner (for permission), should sit down or lie down on it, there is an offence of expiation. (Same as Th. Pāc. 17)

130. Whatever bhikkhunī, knowing that the water contains life, should sprinkle grass or clay or should have them sprinkled, there is an offence of expiation. (Same as Th. Pāc. 116)

131. Whatever bhikkhunī should speak of a bhikkhunī's offence to a layperson, there is an offence of expiation.

132. Whatever bhikkhunī should weep, having struck

herself repeatedly, there is an offence of expiation. (Same as Th. Pāc. 20)

133. Whatever bhikkhunī should make someone speak against another by misapprehension or by misunderstanding,[138] there is an offence of expiation. (Same as Th. Pāc. 18)

134. Whatever bhikkhunī should curse herself or another with hell or with purity of Brahma,[139] there is an offence of expiation. (Same as Th. Pāc. 19)

135. Whatever bhikkhunī should throw out or should cause (another) to throw out excrement or urine over a wall, there is an offence of expiation.

136. Whatever bhikkhunī should throw out or should cause (another) to throw out rubbish, or remains of food over a wall, there is an offence of expiation.

137. Whatever bhikkhunī should throw excrement or urine onto the green, there is an offence of expiation.

138. Whatever bhikkhunī should throw rubbish or remains of food onto the green, there is an offence of expiation.

139. Whatever bhikkhunī should spend the night at a house with eating,[140] there is an offence of expiation.

140. Whatever bhikkhunī should not answer a question asked right fully, there is an offence of expiation.

141. Whatever bhikkhunī who is not ill should go in a vehicle, there is an offence of expiation. (Same as Th. Pāc. 85)

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138. Horner has "because of a misunderstanding, should make (someone) look down upon another."

139. Horner has "Brahma-life" **SBB**. XIII, p. 219.

140. **Vibhanga** explains it as a display of sexual intercourse, eating in each other's passion, Vol. 22, No. 1421, p. 94 b.

142. Whatever bhikkhunī who is not ill should use an umbrella and sandals, there is an offence of expiation. (Same as Th. Pāc. 84)

143. Whatever bhikkhunī should stay close to a monk catering to him with drinking water or fanning him while he is eating, there is an offence of expiation. (Same as Th. Pāc. 6)

144. Whatever bhikkhunī should learn worldly knowledge, there is an offence of expiation. (Same as Th. Pāc. 49)

145. Whatever bhikkhunī should teach worldly knowledge, there is an offence of expiation. (Same as Th. Pāc. 50)

146. Whatever bhikkhunī should treat others medically as a profession, there is an offence of expiation.

147. Whatever bhikkhunī should teach others medicine as a profession, there is an offence of expiation.

148. Whatever bhikkhunī should work for a layperson for a meal, there is an offence of expiation. (Compare to Th. Pāc. 44)

149. Whatever bhikkhunī should lie down together with a laywoman, or female non-Buddhist using the same cover, there is an offence of expiation.

150. Whatever bhikkhunī should lie down together with a bhikkhunī, a female-novice, or a female probationer, there is an offence of expiation.

151. Whatever bhikkhunī should lie down covered together with a laywoman or a female non-Buddhist, should see each other's body and have sexual desire, there is an offence of expiation.

152. Whatever bhikkhunī, when the Prātimoksha is being recited, should speak thus: "*On account of what are these lesser and minor rules of training recited? They only tend to re-*

move, *to vexation*, *to perplexity*," in disparaging a rule of training, there is an offence of expiation. (Same as Th. Pāc. 150)

153. Whatever bhikkhunī should bathe in perfume, there is an offence of expiation. (Same as Th. Pāc. 88)

154. Whatever bhikkhunī should bathe in scented ground sesamum, there is an offence of expiation. (Same as Th. Pāc. 89)

155. Whatever bhikkhunī should keep or put on garlands, there is an offence of expiation.

156. Whatever bhikkhunī should wear valuable garlands, there is an offence of expiation.

157. Whatever bhikkhunī should pad her body with robes, there is an offence of expiation.

158. Whatever bhikkhunī should have various ornaments, there is an offence of expiation.

159. Whatever bhikkhunī should grow hair, there is an offence of expiation.[141]

160. Whatever bhikkhunī should keep long hair, there is an offence of expiation.

161. Whatever bhikkhunī should wear woman's ornaments, there is an offence of expiation. (Same as Th. Pāc. 87)

162. Whatever bhikkhunī should make a decoration for others, there is an offence of expiation.

163. Whatever bhikkhunī should spin yarn, there is an offence of expiation. (Same as Th. Pāc. 43)

164. Whatever bhikkhunī, having approached families at the wrong time, having spread or having caused a sleeping-place to be spread without asking the owner (for permission),

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141. Vibhanga explains that a bhikshunī is to shave her hair every half month, to exceed this period is against this rule.

should sit down or lie down on it, there is an offence of expiation. (Same as Th. Pāc. 17)

165. Whatever bhikkhunī, having entered a family, should spread or have another spread a sleeping place in a family, should leave without putting it away, there is an offence of expiation.

166. Whatever bhikkhunī should herself cook raw food, there is an offence of expiation.

167. Whatever bhikkhunī, having given quarters to a bhikkhunī, should, angry, displeased, throw her out or have her thrown out, there is an offence of expiation. (Same as Th. Pāc. 35)

168. Whatever bhikkhunī, without permission of the Order, should allow a man to treat her, there is an offence of expiation. (Compare to Th. Pāc. 60)

169. Whatever bhikkhunī should go out at night without telling other bhikkhunī to close the door, there is an offence of expiation.

170. Whatever bhikkhunī, not having been invited, should enter a family at a wrong time, there is an offence of expiation.

171. Whatever bhikkhunī, being invited for meal, the owner not having permitted should start eating at will, there is an offence of expiation.

172. Whatever bhikkhunī should refuse to leave the monastery after being driven, there is an offence of expiation.

173. Whatever bhikkhunī, knowing that the Sangha has made a legal agreement, should not go at once, there is an offence of expiation.

174. Whatever bhikkhunī should go to see dancing or

singing or music, there is an offence of expiation. (Same as Th. Pāc. 10)

175. Whatever bhikkhunī should go to the border, there is an offence of expiation.

176. Whatever bhikkhunī should ordain a woman with two sex organs, there is an offence of expiation.

177. Whatever bhikkhunī should ordain a woman having two organs at the same place, there is an offence of expiation.

178. Whatever bhikkhunī should ordain a woman who always menstruates, there is an offence of expiation.

179. Whatever bhikkhunī, on seeing a monk, should not get up, should not pay respect and invite him to a seat, there is an offence of expiation.

180. Whatever bhikkhunī should shave her hair off the secret place and **burn it**,[142] there is an offence of expiation.

181. Whatever bhikkhunī should enter a family without **Saṃghāṭi**,[143] there is an offence of expiation.

182. Whatever bhikkhunī, having sat closely together alone with a householder, should preach, there is an offence of expiation.

183. Whatever bhikkhunī should sing and dance, there is an offence of expiation.

184. Whatever bhikkhunī should prevent the receiving of kaṭhina robe, there is an offence of expiation.

185. Whatever bhikkhunī should hold back a legal valid removal of the Kaṭhina (privileges), there is an offence of expiation. (Same as Th. Pāc. 30)

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142. Th. Pāc. 2 does not have the underlined (here bold).

143. Th. Pāc. 96 has vest instead of Saṃghāṭi.

186. Whatever bhikkhunī should ask a question of a monk at an **improper time**[144] there is an offence of expiation. (Same as Th. Pāc. 95)

187. Whatever bhikkhunī should put uncleanliness of a man upon herself, there is an offence of expiation.

188. Whatever bhikkhunī should light up a fire like a non-Buddhist fire worshipper, there is an offence of expiation.

189. Whatever bhikkhunī should bathe at a place with laypeople, there is an offence of expiation.

190. Whatever bhikkhunī should recite non-Buddhistic mantras, or should teach (someone) to recite, there is an offence of expiation.

191. Whatever bhikkhunī should give ordination in one Order only, there is an offence of expiation.

192. Whatever bhikkhunī should give ordination alone, there is an offence of expiation.

193. Whatever bhikkhunī should give ordination to a probationer alone, there is an offence of expiation.

194. Whatever bhikkhunī should give precepts to a probationer alone, there is an offence of expiation.

195. Whatever bhikkhunī, after having a probationer trained for two years, should give full ordination the next day, there is an offence of expiation.

196. Whatever bhikkhunī, after having permission to ordain a probationer, should not give full ordination until the next day, there is an offence of expiation.

197. Whatever bhikkhunī should weave herself a robe, there is an offence of expiation.

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144. Horner has "who has not given leave," **SBB**. XIII, p. 415.

198. Whatever bhikkhunī should travel to a dangerous place in the region, there is an offence of expiation.

199. Whatever bhikkhunī should make or have someone make an image of herself, there is an offence of expiation.

200. Whatever bhikkhunī should dress up (as) a laywoman,[145] there is an offence of expiation.

201. Whatever bhikkhunī should walk against a stream,[146] there is an offence of expiation.

202. Whatever bhikkhunī should lie down on her back so as to allow water to fall on her lower part, there is an offence of expiation.

203. Whatever bhikkhunī should tighten her waist, there is an offence of expiation.

204. Whatever bhikkhunī should decorate herself, there is an offence of expiation.

205. Whatever bhikkhunī should dress to resemble a prostitute, there is an offence of expiation.

206. Whatever bhikkhunī should dress to resemble a laywoman, there is an offence of expiation.

207. Whatever bhikkhunī should look at herself with sexual desire, there is an offence of expiation.

208. Whatever bhikkhunī should look at herself in a mirror, there is an offence of expiation.

209. Whatever bhikkhunī should cast fortune or go to a fortune teller, there is an offence of expiation.

210. Whatever bhikkhunī should speak worldly,[147] there is an offence of expiation.

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145. For she gets the pleasure as much as to dress herself.

146. As the pressure of the water could arouse her sexually.

147. Of families etc.

Elders, there are 210 rules in Pācittiya. I would like to ask if you are pure in these rules. I repeat for a second time if all of you are pure in these rules. I repeat for a third time if all of you are pure in these rules. If all of you are pure, remain silent. I shall take your silence as a positive answer.

The end of Pācittiya rules.

Pāṭidesaniya

There are 8 Pāṭidesaniya rules:[148]

1. Whatever bhikkhunī, who is not ill, having had butter[149] asked for, should partake of it, there is an offence to be confessed.
2. oil.
3. honey,
4. sugar.
5. milk.[150]
6. curd.
7. fish.
8. meat.

Elders, there are 8 rules in Pāṭidesaniya. I would like to ask if you are pure in these rules. I repeat for a second time if all of you are pure in these rules. I repeat for a third time if all of you are pure in these rules. If all of you are pure, remain silent. I shall take your silence as a positive answer.

The end of Pāṭidesaniya rules.

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148. The same as Mahāsanghika.
149. Th. Pā. 1 has "ghee".
150. Th. Pā. 5, 6, 7, 8 has fish, meat, milk and curd respectively.

Sekhiya

There are 100 rules of training:

1. '*Not wearing the inner robe too high*,' is a training to be observed. (Same as Msg. Sekh. 2)

2. '*Not wearing the inner robe too low*,' is a training to be observed.[151] (Same as Msg. Sekh. 1)

3. '*Not wearing the inner robe unevenly*,' is a training to be observed. (Same as Msg. Sekh. 3)

4. '*Not wearing the inner robe like a palm leaf*,' is a training to be observed. (Same as Msg. Sekh. 8)

5. '*Not wearing the inner robe like an elephant's trunk*,' is a training to be observed. (Same as Msg. Sekh. 9)

6. '*Not wearing the inner robe like a pomegranate flower*,' is a training to be observed. (Same as Msg. Sekh. 5)

7. '*Not wearing the inner robe with a hundred folds*,' is a training to be observed. (Same as Msg. Sekh. 4)

8. '*Not wearing the outer robe too high*,' is a training to be observed. (Same as Msg. Sekh. 12)

9. '*Not wearing the outer robe too low*,' is a training to be observed. (Same as Msg. Sekh. 11)

10. '*I will wear the outer robe neatly*,' is a training to be observed. (Same as Msg. Sekh. 15)

11. '*I will put on the robe nicely to sit down amidst the houses*,' is a training to be observed.

12. '*I will put on the robe nicely to go amidst the houses*,' is a training to be observed.

13. '*I will not turn my robe over the right shoulder to go amidst the houses*,' is a training to be observed.

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151. Msg. Sekh. 1-15 are covered in Th. Sekh. 1-2.

14. '*I will not turn my robe over the right shoulder to sit down amidst the houses*,' is a training to be observed.

15. '*I will not turn my robe over the left shoulder to go amidst the houses*,' is a training to be observed.

16. '*I will not turn my robe over the left shoulder to sit down amidst the houses*,' is a training to be observed.

17. '*I will not turn my robe over the right and left shoulders to go amidst the houses*,' is a training to be observed.

18. '*I will not turn my robe over the right and left shoulders to sit down amidst the houses*,' is a training to be observed.

19. '*I will not walk swaying the body to go amidst the houses*,' is a training to be observed.

20. '*I will not walk swaying the body to sit down amidst the houses*,' is a training to be observed.

21. '*Not swaying the head will I go amidst the houses*,' is a training to be observed. (Same as Th. Sekh. 19)

22. '*Not swaying the head will I sit down amidst the houses*,' is a training to be observed. (Same as Th. Sekh. 20)

23. '*I will not walk swaying the shoulders to go amidst the houses*,' is a training to be observed.

24. '*I will not walk swaying the shoulders to sit down amidst the houses*,' is a training to be observed.

25. '*I will not hold hands to go amidst the houses*,' is a training to be observed.

26. '*I will not hold hands to sit down amidst the houses*,' is a training to be observed.

27. '*I will not sneak away*[152] (*from the people*) *to go amidst the houses*,' is a training to be observed.

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152. Not wanting to meet certain person.

28. '*I will not sneak away to sit down amidst the houses*,' is a training to be observed.

29. '*I will not have my arms akimbo to go amidst the houses*,' is a training to be observed.

30. '*I will not have my arms akimbo to sit down amidst the houses*,' is a training to be observed.

31. '*I will not place my hand on my cheek*[153] *to go amidst the houses*,' is a training to be observed.

32. '*I will not place my hand on my cheek to sit down amidst the houses*,' is a training to be observed.

33. '*Not swaying the arms will I go amidst the houses*,' is a training to be observed. (Same as Th. Sekh. 17)

34. '*Not swaying the arms will I sit down amidst the houses*,' is a training to be observed. (Same as Th. Sekh. 18)

35. '*I will not look above*[154] *to go amidst the houses*,' is a training to be observed.

36. '*I will not look above to sit down amidst the houses*,' is a training to be observed.

37. '*I will not look left and right to go amidst the. houses*,' is a training to be observed.

38. '*I will not look left and right to sit down amidst the houses*,' is a training to be observed.

39. '*I will not walk lowly to go amidst the houses*,' is a training to be observed.

40. '*I will sit lowly amidst the houses*,' is a training to be observed.

41. '*Not tip-toeing*[155] *will I go amidst the houses*,' is

153. Considered as a lazy and relaxed manner.

154. A sign of pride.

a training to be observed. (Same as Th. Sekh. 25)

42. '*I will not sit tip-toeing amidst the houses*,' is a training to be observed.

43. '*I will not cover my head to go amidst the houses*,' is a training to be observed.

44. '*I will not cover my head to sit down amidst the houses*,' is a training to be observed.

45. '*I will not jokingly go amidst the houses*,' is a training to be observed.

46. '*I will not jokingly sit down amidst the houses*,' is a training to be observed.

47. '*I will not make loud noises to go amidst the houses*,' is a training to be observed.

48. '*I will not make loud noise to sit down amidst the houses*,' is a training to be observed.

49. '*I will not respectfully go amidst the houses*,' is a training to be observed.

50. '*I will respectfully sit down amidst the houses*,' is a training to be observed.

51. '*I will eat mindfully*,' is a training to be observed.

52. '*I will accept almsfood at an even level* (*of the bowl*)' is a training to be observed. (Same as Th. Sekh. 30)

53. '*I will eat rice with equal curry*,' is a training to be observed. (Same as Th. Sekh. 34),

54. '*I will not eat all over in the bowl*,' is a training to be observed.

55. '*Not digging the rice unevenly*[156] *will I eat alms-*

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155. Horner has "crouching on the heels", **SBB**. XIII, p. 126.

156. Horner has "on continuous almstour", **SBB**, p. 129.

food,' is a training to be observed. (Same as Th. Sekh. 33)

56. '*I will not clean the bowl*[157] *and eat it*,' is a training to be observed. (Same as Th. Sekh. 53)

57. '*I will not smell before eating*,' is a training to be observed.

58. '*Looking at*[158] *the bowl will I eat almsfood*,' is a training to be observed. (Same as Th. Sekh. 32)

59. '*I will not throw away rice and curry*,' is a training to be observed.

60. '*I will not accept a drinking utensil while my hands* (*soiled*) *with food*,' is a training to be observed. (Same as Th. Sekh. 55)

61. '*I will not eat making a hissing sound*,' is a training to be observed. (Same as Th. Sekh. 51)

62. '*I will not eat smacking the lips*,' is a training to be observed. (Same as Th. Sekh. 50)

63. '*I will not eat licking the hand*,[159] is a training to be observed. (Same as Th. Sekh. 52)

64. '*I will not eat full-handed*,' is a training to be observed.

65. '*I will not open my mouth too wide*,' is a training to be observed.

66. '*I will not open the mouth*[160] *when the mouthful is not brought close*,' is a training to be observed. (Same as Th. Sekh. 41)

67. '*I will not eat stuffing the cheeks*,' is a training to

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157. Horner has "licking the bowl" **SBB**. XIII, p. 138.

158. Horner has "thinking of" **SBB**. XIII, p. 129.

159. Horner has "the fingers" **ibid**., p. 136.

160. Horner has "the door of the face" **ibid**., p. 134.

be observed, (Same as Th. Sekh. 46)

68. '*I will not eat breaking up the mouthfuls*,' is a training to be observed. (Same as Th. Sekh. 45)

69. '*I will not eat shrinking my nose*,' is a training to be observed.

70. '*I will not talk with a mouthful in the mouth*,' is a training to be observed. (Same as Th. Sekh. 437

71. '*I will not stretch out my arm for food*,' is a training to be observed.

72. '*I will not eat shaking the hands about*,' is a training to be observed. (Same as Th. Sekh. 47)

73. '*I will not eat licking my lips*,' is a training to be observed. (Same as Th. Sekh. 54)

74. '*I will not teach dhamma going at the side of a path*, *to* (*someone*) *going along the path* (*and*) *who is not ill*,' is a training to be observed. (Same as Th. Sekh. 72)

75. '*I will not eat tossing up balls of food*,' is a training to be observed. (Same as Th. Sekh. 44)

76. '*I will not throw out amidst the houses rinsings of the bowl with grains of boiled rice*,' is a training to be observed. (Same as Th. Sekh. 56)

77. '*I will not cover up the curry and the condiment with rice*,[161] *desiring something more*,' is a training to be observed. (Same as Th. Sekh. 36)

78. '*I will not criticise almsfood*,' is a training to be observed.

79. '*I will not eat curry or rice*, *having asked for it myself*, *if not ill*,' is a training to be observed. (Same as Th. Sekh. 37)

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161. Horner has "conjey" **SBB**. XIII, p. 132.

80. ‘*Not cautious-mindedly will I look at others’ bowls*,’ is a training to be observed. (Same as Th. Sekh. 38)

81. ‘*I will not pass excrement or urine standing, when not ill*,’ is a training to be observed.

82. ‘*I will not pass excrement or urine in clean water*,’ is a training to be observed.

83. ‘*I will not pass excrement or urine on grass, or green crops, when not ill*,’ is a training to be observed.

84. ‘*I will not teach dhamma to* (*someone*) *wearing shoes* (*and*) *who is not ill*,’ is a training to be observed. (Same as Th. Sekh. 62)

85. ‘*I will not preach dhamma to* (*someone*) *wearing leather shoes* (*and*) *who is not ill*,’ is a training to be observed.

86. ‘*I will not preach dhamma to* (*someone*) *with the breasts uncovered*,’ is a training to be observed.

87. ‘*I will not teach dhamma standing, to* (*someone*) *who is sitting down* (*and*) *who is not ill.*’ is a training to be observed. (Same as Th. Sekh. 70)

88. ‘*Being on a lower level, I will not teach dhamma to* (*someone*) *on a higher level* (*and*) *who is not ill*,’ is a training to be observed.

89. ‘*While sitting down, I will not teach dhamma to* (*someone*) *who is lying down and who is not ill*,’ is a training to be observed.

90. ‘*I will not teach dhamma going behind, to* (*someone*) *going in front* (*and*) *who is not ill*,’ is a training to be observed. (Same as Th. Sekh. 71)

91. ‘*I will not teach dhamma going at the side of a path, to* (*someone*) *going along the path* (*and*) *who is not ill*,’ is a training to be observed. (Same as Th. Sekh. 72)

92. '*I will not teach dhamma to* (*someone*) *with his head covered up* (*and*) *is not ill*,' is a training to be observed. (Same as Th. Sekh. 67)

93. '*I will not teach dhamma to* (*someone*) *with his cloak thrown to the back*, *and who is not ill*,' is a training to be observed.

94. '*I will not teach dhamma to* (*someone*) *with his cloak thrown to the left and right*, *and who is not ill*, is a training to be observed.

95. '*I will not teach dhamma to someone who is not ill with a sunshade in his hand*,' is a training to be observed. (Same as Th. Sekh. 57)

96. '*I will not teach dhamma to* (*someone*) *in a vehicle* (*and*) *who is not ill*,' is a training to be observed. (Same as Th. Sekh. 63)

97. '*I will not teach dhamma to* (*someone*) *with a turban on his head* (*and*) *who is not ill*,' is a training to be observed. (Same as Th. Sekh. 66)

98. '*I will not teach dhamma to* (*someone*) *who is not ill and has a knife in his hand*,' is a training to be observed.

99. '*I will not teach dhamma to* (*someone*) *who is not ill* (*and*) *has a weapon in his hand*,' is a training to be observed. (Same as Th. Sekh. 60)

100. '*Without cause*, *I will not climb a tree higher than a man*,' is a training to be observed.

Recited, venerable ones, are the 100 rules after training. Concerning them, I ask the venerable ones: I hope that you are quite pure in this matter? And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask:

I hope you are quite pure in this matter? The venerable ones are quite pure in this matter, therefore they are silent. Thus do I understand this.

The end of Sekhiya rules.

Adhikaraṇasamatha

These seven rules, venerable ones, for the deciding of legal questions come up for recitation: for the deciding, for the settlement of legal questions arising from time to time a verdict in the presence or[162] may be given, a verdict of innocence may be given, a verdict of past insanity may be given, it may be carried out on (his) acknowledgement, (there is) the decision of the majority, the decision for specific depravity, the covering up (as) with grass.

Recited, venerable ones, are the seven rules for the deciding of legal questions. Concerning them I ask the venerable ones: I hope that you are quite pure in this matter: And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask: I hope that you are quite pure in this matter, therefore they are silent. Thus I do understand this.

The end of seven Adhikaraṇasamatha rules.

Recited, venerable ones, is the occasion, recited are the eight rules for offences involving defeat, recited are the seventeen rules for offences entailing a formal meeting of the Order,

162. Vin.ii.93 says there ṃust be in the presence of the Order of dhamma, of sangha and of the persons in dispute. Quoted from **SBB**. XIII, p. 153.

recited are the thirty rules for offences of expiation involving forfeiture, recited are the two hundred and ten rules for offences of expiation, recited are the eight rules for offence which ought to be confessed, recited are the 100 rules for training, recited are the seven rules for the deciding of legal questions. So much (of the sayings) of the Lord, handed down in sutra contained in sutras, comes up for recitation every half month. All should train therein in harmony, on friendly terms, without contention.

The end of Bhikkhunī Pātimokkha.



Sarvāstivāda[163]

Homage to the Buddha, the fully enlightened One.

May the elders, the bhikkhunīs listen to me. Today is the 15th day, it is an observance day.[164] If the Order is ready, let the Order recite the Pātimokkha.

Has not your previous work been completed? Elders, announce your purity. I am going to recite the Pātimokkha. All of us present here be attentive. Please pay attention so that the Pātimokkha will be completed.

Should any of you commit offence against the Pātimokkha please make it known. If not, one should remain silent, from the silence I shall understand you are all pure.

Each recitation will be made three times, the question is directed to each of us. After the third recitation should any bhikkhunī remember her offence, she should not conceal it. For concealing an offence against the Pātimokkha is said by the Lord Buddha to be indeed dangerous.

Therefore, should any bhikkhunī recall an offence, please make it known (to the Order). So that she will remain at ease.

Pārājika

There are eight Pārājika rules:

1. Whatever bhikkhunī, having undertaken the

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163. **The Chinese Version of Tripitaka**, J. Takakusu, ed. Tokyo, 1922-23, No. 1437, p. 479 b ff.

164. Uposatha.

bhikkhunī's training rules, and not having disclaimed the training rules, should commit an offence, engage in sexual intercourse even with an animal, she is defeated.[165]

2. Should any bhikkhunī with intent to steal take from an inhabited area or from a forest what is not given, the taking of what is not given being of such a nature that on its account kings would have the robber arrested and either executed, imprisoned or banished (censuring her thus), "*You are a robber*, *you are a fool*, *you are an idiot*, *you are a thief*," (then) the bhikkhunī taking anything not given of such a nature is defeated and no more in communion.

3. Should any bhikkhunī purposely deprive a human being **or the like**[166] of life or provide him with a knife or recommend advantages in death or encourage him to kill himself saying thus: "*what good is this miserable life to you*? *Death is better than life*," should he die because of this she is defeated.

4. Should any bhikkhunī while having no acquaintance of it suggest that (some) superior human state worthy of the Noble Ones' knowledge and vision is present in herself (saying) 'I know thus, I see thus' and afterwards on another occasion should she whether examined or not examined, having admitted the fault and being desirous of purification, say thus, "*Friends*, *not knowing*, *I said* '*I know*'; *not seeing*, *I said* '*I see*'; *what I said was vain and false*," (then) unless it was through over-estimation, she is defeated and no more in communion also. (Same as Th. Pār. 4)

165. Compare to Th. Pār. 1.

166. The underlined (here bold) is not found in other schools.

5. Whatever bhikkhunī, filled with desire, should consent to rubbing, or rubbing up against, pushing, pressing, pinching against a male person who is filled with desire from the hair-line down to the circle of the knees, and from elbows upward **without the robe on**,[167] she becomes one who is defeated, she is not in communion.

6. Whatever bhikkhunī, filled with desire, should consent to a man who is filled with desire, allowing him to hold hands, hold the robe, talking together, making an appointment to go to a covered place, waiting for the arrival of the man, allow him just like a laywoman, being desirous, giving importance to her body, she becomes one who is defeated with these 8 causes.

7. Whatever bhikkhunī, knowing that a bhikkhunī has fallen into a matter involving defeat, should neither herself reprove her, nor speak to a group, but when she may be remaining or deceased or expelled or withdrawn, should afterwards speak thus: 'Ladies, before I know this bhikkhunī, she was a sister like this and like that,' and should neither herself reprove her nor should speak to a group, she also becomes one who is defeated, she is not in communion, she is one who conceals a fault.

8. Whatever bhikkhunī should imitate her — a bhikkhunī suspended by a complete Order, one who is disrespectful towards, who does not make amends towards, one who is unfriendly towards the rule, the discipline, the teacher's instruction. 'Do not imitate this bhikkhunī, lady.' And if this bhikkhunī, being spoken to thus by these bhikk-

167. Th. Pār. 3 does not have the underlined (here bold).

hunīs, should persist as before, that bhikkhunī should be admonished by the bhikkhunīs up to the third time for giving up this (course). If, being admonished up to the third time, she should give it up that is good but if she should not give it up, she also becomes one who is defeated, she is not in communion, she is an imitator of one who is suspended.

These are the eight Pārājika rules which I have recited to you; should any of you be defeated in any one of the rules, you are not in communion with other bhikkhunīs. What is true in the beginning is also true at the end. I repeat my question if all of you are pure in these rules. I repeat my question for a second time if all of you are pure in these rules. I repeat my question for a third time if all of you are pure in these rules. If all of you are pure, remain silent. I will take your silence as a positive answer.

Saṅghādisesa

There are 17 Saṅghādisesa rules:

1. Should any bhikkhunī engage to act as go-between for (the purpose of conveying) a man's intentions to a woman or a woman's intentions to a man whether about marriage or about concubinage, (or) even for a temporary (arrangement), this entails initial and subsequent meetings of the Order. (Same as Th. Sgd. 7)

2. Should any bhikkhunī, being angry, desirous of venting anger, and displeased, accuse a bhikkhunī groundlessly of a case of defeat (thinking), 'Perhaps with this I may make her fall from the Good life,' and afterwards on another

occasion whether she is examined or not examined that litigation is (shown to be) groundless and the bhikkhunī admits to anger, this entails initial and subsequent meetings of the Order. (Same as Th. Sgd. 8)

3. Should any bhikkhunī, being angry, desirous of venting anger, and displeased, accuse a bhikkhunī of a case of defeat, using as a pretext any trifling litigation connected with another class (of fault, thinking) 'Perhaps with this I may make him fall from the Good life; and afterwards on another occasion whether she is examined or not examined that litigation is (shown to be) connected with another class (of fault) and the bhikkhunī admits to anger, this entails initial and subsequent meetings of the Order.

4. Whatever bhikkhunī, filled with desire, having accepted with her own hand from the hand of a man who is filled with desire, solid food or soft food, should eat it or partake of it, that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 5)

5. Whatever bhikkhunī should speak thus: 'What can this man, whether he is filled with desire or not filled with desire, do to you, lady, since you are not filled with desire? Please, lady, eat or partake of the solid food or the soft food which this man is giving to you, you having accepted it with your own hand: that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 6)

6. Whatever bhikkhunī, being day or night, outside her own village, should cross the river to the other side and should spend the night alone, there is an offence entailing a

formal meeting of the Order involving being sent away.[168]

7. Whatever bhikkhunī, using a powerful influence, should file a case against a layperson, there is an offence entailing a formal meeting of the Order involving being sent away.[169]

8. Whatever bhikkhunī should knowingly receive a woman thief found to merit death, without having obtained permission from a king or an Order or a group or a guild or a company, unless she is allowable, that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 2)

9. Whatever bhikkhunī, without having obtained permission from the Order which carried out the proceedings in accordance with the rule, the discipline, the teacher's instruction, not having learnt the group's desire, should restore a bhikkhunī suspended by a complete Order, that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 4)

10. Should any bhikkhunī attempt to cause a schism of the Order when it is in concord and should she undertake and endeavour in and persist in litigation conducive to schism of the Order, that bhikkhunī,i should be admonished by bhikkhunīs thus, 'Let the venerable one not attempt to cause a schism of the Order. Let the venerable one be at peace with the Order; for when the Order, being in concord and in

168. Compare with Th. Sgd. 3.

169. Compare with Th. Sgd. 1.

agreement and without dispute, holds undivided recitations (of the Pātimokkha etc.) then it lives in comfort: Should that bhikkhunī, being admonished by bhikkhunīs thus, endeavour as before, then that bhikkhunī should be remonstrated with by bhikkhunīs up to the third time so that she may relinquish (her endeavour). If on being remonstrated with up to the third time she relinguishes (her endeavour), that is good if she should not relinquish it, this entails initial and subsequent meetings of the Order. (Same as Th. Sgd. 14)

11. There may be bhikkhunīs who are followers of that bhikkhunī, say, one or two or three, and who speak on her side and they may say thus, '*Let the venerable ones not admonish that bhikkhunī at all*; *for that bhikkhunī is a speaker of the Law and a speaker of the Discipline and she speaks in accordance with our desire and choice*, *she knows us and speaks* (*for us*) *and that is our wish*. "Those bhikkhunīs should be admonished by bhikkhunīs thus, "*Let not the venerable ones say thus*; *for that bhikkhunī is neither a speaker of the Law nor a speaker of the discipline. Let not schism of the Order be the venerable one's choice too. Let the venerable ones be at peace with the Order for when the Order*, *being in concord and in agreement and without dispute*, *holds undevided recitations* (*of the Pātimokkha etc.*) *then it lives in comfort.*" Should those bhikkhunīs, being admonished by bhikkhunīs thus, persist as before, then those bhikkhunīs should be admonished by bhikkhunīs up to the third time so that they may give it up. If on being admonished up to the third time they give it up, that is good; if they should not give it up, they have fallen into a matter that is an offence entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 15)

12. (It may be that) a bhikkhunī who is a corrupter of families (by gift of flowers, etc.) and of bad behaviour lives in dependence on some village or town (and that) both her bad behaviour is seen and heard about and families corrupted by her are seen and heard about. That bhikkhunī should be admonished by bhikkhuru thus, '*The venerable one is a corrupter of families and of bad behaviour. Both the venerable one's bad behaviour is seen and heard about the families corrupted by her are seen and heard about. Let the venerable one leave this abode. You have lived here long enough.*" Should that bhikkhunī, being admonished by bhikkhunīs thus, say to those bhikkhunīs, 'The bhikkhunīs are guided by desire and guided by hate and guided by delusion and guided by fear. On account of such a fault they banish one and do not banish another,' then that bhikkhunī should be admonished by bhikkhunīs thus 'Let the venerable one not say so. The bhikkhunīs are not guided by desire nor guided by hate nor guided by delusion nor guided by fear. The venerable one is a corrupter of families and of bad behaviour. Both the venerable one's bad behaviour is seen and heard about the families corrupted by her are seen and heard about. Let the venerable one leave this abode. You have lived here long enough.' Should that bhikkhunī on being admonished by bhikkhunīs thus, persist as before, then that bhikkhunī should be remonstrated with by bhikkhunīs up to the third time so that she may give it up. If on being remonstrated with up to the third time she gives it up that is good; if she should not give it up, she also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 17)

13. A bhikkhunī may be naturally difficult to admonish and when lawfully admonished by bhikkhunīs concerning the training precepts included in the recitation, she makes herself unadmonishable thus, "*Let the venerable ones not admonish me at all about either what is good or what is bad and I too shall not admonish the venerable ones at all about either what is good or what is bad. Let the venerable ones refrain from admonishing me.*" Then that bhikkhunī should be admonished by bhikkhunīs thus, "*Let the venerable one not make herself unadmonishable; rather let the venerable one make herself admonishable. Let the venerable one not make herself unadmonishable; rather let the venerable one make herself admonishable. Let the venerable one herself lawfully admonish bhikkhunīs, and bhikkhunīs will lawfully admonish the venerable one; for the Blessed one's follower comes to growth thus, that is to say by mutual rehabilitation.*" Should that bhikkhunīs, being admonished by bhikkhunīs thus, endeavour as before, then that bhikkhunī should be remonstrated with by bhikkhunīs up to the third time so that she give it up. If on being admonished with up to the third time she gives up that is good; if she should not give it up, that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 16)

14. Whatever bhikkhunī, angry, displeased, should speak thus: "*I repudiate the enlightened One… I repudiate the training. What indeed are these recluses who are recluses, daughters of the Sakyans? For there are other recluses, conscientious, scrupulous, desirous of training; I will lead the Brahma-life among these,*" that bhikkhunī should be spoken

to thus by the bhikkhunīs; 'Do not lady, angry, displeased, speak thus: "*I repudiate the Enlightened One… I will lead the Brahma-life among these.*" Be satisfied, lady, dhamma is well preached, lead the Brahma-life for the utter ending of ill. And if that bhikkhunī, being spoken to thus by the bhikkhunīs, persisted as before, that bhikkhunī should be admonished by the bhikkhunīs up to a third time for giving up that (course). If, being admonished up to a third time, she should give it up, that is good. If she should not give it up, that bhikkhunī also has fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 10)

15. Whatever bhikkhunī, overthrown in some legal question, angry, displeased, should speak thus: 'The bhikkhunīs are following a wrong course through desire… and the bhikkhunīs are following a wrong course through fear,' that bhikkhunī should be spoken to thus by the bhikkhunīs; 'Do not, lady, overthrown in some legal question, angry, displeased, speak thus; 'The bhikkhunīs are following a wrong course through desire… and the bhikkhunīs are following a wrong course through fear.' The lady herself may go (wrong) from desire, and she may go (wrong) from hatred and she may go (wrong) from stupidity and she may go (wrong) from fear.' And if this bhikkhunī, being spoken to thus by the bhikkhunīs, persists as before, she should be admonished up to a third time, she should give it up, that is good. If she should not give it up, that bhikkhunī also has fallen into the matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 11)

16. In case bhikkhunīs live in company, of evil habits, of evil repute, of evil ways of living, vexing the Order of bhikkhunīs, concealing one another's sins, those bhikkhunīs should be spoken to thus by the bhikkhunīs; 'Sisters are living in company… concealing one another's sins. Let the ladies desist; the Order praised this detachment in sisters.' But if these bhikkhunīs, being spoken to thus by the bhikkhunīs, should persist as before, these bhikkhunīs should be admonished by the bhikkhunīs up to the third time for giving up that (course). If, being admonished up to the third time they should give it up, that is good. If they should not give it up, these bhikkhunīs also have fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 12)

17. Whatever bhikkhunī should speak thus; "*Ladies, live you as though in company, do not you live otherwise,*" For these are in the Order other bhikkhunīs of such habits, of such repute, of such ways of living, vexing the Order of bhikkhunīs, concealing one another's sins; the Order does not say anything to these. It is to you yourselves that the Order, out of disrespect, out of contempt, out of impatience, in gossiping, on poor evidence, says this: "*Sisters are living in company, of evil habits, of evil repute, of evil ways of living, vexing the Order of bhikkhunīs, concealing one another's sins. Let the ladies desist, the Order praised this detachment in sisters,*"… that bhikkhunī should be spoken to thus by the bhikkhunīs; "Do not, lady, speak thus; "Sisters are living in company… detachment in sisters." And if that bhikkhunī, being spoken to thus by the bhikkhunīs, should persist as before, that bhikkhunī should be admonished by the bhikkhunīs

up to a third time for giving up that (course). If, being admonished up to a third time, she should give it up, that is good. If she should not give it up, this bhikkhunī also has fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 13)

Elders, I have recited the Dhamma called Saṅghādisesa consisting of 17 rules. Nine rules are called **Paṭhamapattika**, that is, offences when committed at the first act. Eight rules are called **Yāvatatiyakā**, that is offences when committed after the third warning. Should any bhikkhunī have committed these offences, she must observe **manatta** in both the Saṅghas. A minimum of twenty bhikkhunīs is required to put her back in the Saṅgha. Should there be even one bhikkhunī less, that act is nullified. Those bhikkhunīs will be blamed by the Lord Buddha. This is the right way of observance.

I would ask you now, are you pure in these 17 rules of Saṅghādisesa? I repeat my question for a second time if you are pure in these rules. I repeat for a third time if you are pure in these rules. If you are pure, remain silent. I will take your silence as a positive answer.

The end of Saṅghādisesa rules.

Nissaggīya Pācittiya

There are 30 Nissaggīya Pācittiya rules:

1. When the robe material is settled, when a bhikkhunī's kaṭhina (privileges) have been removed, an extra robe

may be worn for the most ten days. For those who exceedsthat (period), there is an offence of expiation involving forfeiture. (Same as Th. Niss. 13)

2. When the robe-material is settled, when a bhikkhunīs' kaṭhina (privileges) have been removed, if this bhikkhunī should be away, separated from the 5 robes, even for one night, except on the agreement of the bhikkhunīs, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 14)

3. When the robe-material is settled, when a bhikkhunīs kaṭhina (privileges) have been removed if robe-material should accrue to the bhikkhunī not at the right time, it should be made up quickly. But if it is not sufficient for her, that robe-material may be laid aside by that bhikkhunī for a month at most, should she have any expectation that the deficiency may be supplied. If she should lay it aside for longer than that, even with the expectation (of the deficiency being supplied), there is an offence of expiation involving forfeiture. (Same as Th. Niss. 15)

4. Whatever bhikkhunī should ask a man or woman householder who is not a relation (of her) for a robe, except at the right time, there is an offence of expiation involving forfeiture. This is the right time in this case; if a bhikkhunī becomes one whose robe is stolen or whose robe is destroyed; in this case this is the right time. (Same as Th. Niss. 16)

5. If a man or a woman householder who is not a relation, asking (a bhikkhunī), should invite her (to take material for) many robes, then at most (material for) an inner and an upper robe, should be accepted as robe-material by that bhikkhunī; if she should accept more than that, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 17)

6. In case a robe-fund comes to be laid by for a bhikkhunī by a man or a woman householder who is not a relation (of her), thinking: 'I will present the bhikkhunī so and so with a robe, having got the robe in exchange for this robe-fund' then if that bhikkhunī, out of desire for something fine, approaching being invited, should put forward a consideration with regard to a robe, saying: 'indeed it would be well; do let the venerable one, having got a robe like this or like that in exchange for this robe-fund, present it to me,' there is an offence of expiation involving forfeiture. (Same as Th. Niss. 18)

7. In case various robe-funds come to be laid by for a bhikkhunī by two men householders or by two women householders who are not relations (of her), thinking: "*We will present the bhikkhunī so and so with robes, having got various robes in exchange for the various robe funds.' Then if that bhikkhunī, out of desire for something finer, approaching before being invited, should put forward a consideration with regard to a robe, saying, 'Indeed it would be well; do let the venerable ones, having got a robe like this or like that in exchange of the various robe funds, present it to me, the two together with one,*" there is an offence of expiation involving forfeiture. (Same as Th. Niss. 19)

8. In case a king or one in the service of a king or a brahmin or a householder should send a robe-fund for a bhikkhunī by a messenger, saying "*Having got a robe in exchange for this robe-fund, present the bhikkhunī so and so with a robe,*" then if this messenger, approaching that bhikkhunī should say: 'Honoured sir, this robe-fund was brought for the venerable one; let the venerable one accept

this robe-fund," then the messenger should be spoken to thus by this bhikkhunī; "*Sir, we do not accept the robe-fund, but we accept a robe if it is at the right time and if it is allowable.* "If this messenger should say to the bhikkhunī: "*But is there someone who is the venerable one's attendant?*" then bhikkhunīs, an attendant should be pointed out by the bhikkhunī in need of a robe — either one who is engaged in the monastery or a lay-follower saying: "*This is the bhikkhunīs' attendant.*" If this messenger, instructing this attendant, approaching that bhikkhunī, should speak thus: "*Honoured sir, I have instructed the person whom the venerable one pointed out as an attendant; let the venerable one approach at the right time, (and) he will present you with a robe,*" the bhikkhunīs, if that bhikkhunī is in need of a robe, approaching that attendant, she should state and remind him 2 or 3 times, saying: 'Sir, I am in need of a robe.' If while stating and reminding 2 or 3 times, she succeeds in obtaining that robe, that is good. If she does not succeed in obtaining it, she should stand silently for it 4 times, 5 times, 6 times at the utmost. If she succeeds in obtaining that is good. If she, exerting herself further than that, succeeds in obtaining that robe, there is an offence of expiation involving forfeiture.

If she does not succeed in obtaining it, she should either go herself to where the robe-fund has brought from for her, or a messenger should be sent to say: "*That robe fund which you, sirs, sent for a bhikkhunī, is not of any use to that bhikkhunī. Let the gentlemen make use of their own, let your own things be not lost.*" (Same as Th. Niss. 20)

9. Whatever bhikkhunī should take gold and silver, or should get another to take it (for her), or should consent

to its being kept in deposit (for her), there is an offence of expiation involving forfeiture. (Same as Th. Niss. 21)

10. Whatever bhikkhunī should engage in various transactions in which gold and silver is used, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 22)

11. Whatever bhikkhunī should engage in various kinds of bartering, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 23)

12. Whatever bhikkhunī should get another new bowl in exchange for a bowl mended in less than 5 places, there is an offence of expiation involving forfeiture. That bowl is to be forfeited by that bhikkhunī to the company of bhikkhunīs, and whatever is the last bowl belonging to that company of bhikkhunīs, that should be given to this bhikkhunī with the words: 'Bhikkhunī, this is a bowl for you; it should be kept until it breaks.' That is the proper course in this case. (Th. Niss. 24)

13. Whatever bhikkhunī, herself asking for yarn, should have robe-material woven by weavers, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 27)

14. A man or a woman householder who is not a relation may cause robe-material to be woven by weavers for a bhikkhunī. Then if that bhikkhunī, before being invited, going up to the weavers, should put forward a consideration with regard to the robe-material, saying: "*Now sirs, this robe-material is being specially woven for me. Make it long and wide and rough and make it evenly woven and well woven and well scraped and well combed. If you do so we could give the venerable ones something or other in addition.*" And if the bhikkhunī, speaking thus, should give something or other in addition, even as little as the contents of a begging-

bowl, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 28)

15. Whatever bhikkhunī, herself having given a robe to a bhikkhunī, angry and displeased, should take it away or should cause it to be taken away, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 26)

16. If a special robe should accrue to a bhikkhunī ten days before the full moon of the (first) **Kattika**, three months of the rains having passed it may be accepted by that bhikkhunī if she thinks of it (as something) special having accepted it, it should be laid aside until the robe-season. But if she should lay it aside for longer than that, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 29)

17. Whatever bhikkhunī should knowingly appropriate to herself an apportioned benefit belonging to the Order, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 30)

18. When the robe-material is settled, when a bhikkhunī's kaṭhina (privileges) have been removed, an extra robe may be worn for at most ten days. For her who exceeds that (period), there is an offence of expiation involving forfeiture. (Same as Th. Niss. 13)

19. Whatever bhikkhunī should have **extra** bowls **even for one night**,[170] there is an offence of expiation involving forfeiture.

20. Whatever bhikkhunī, thinking that robe-material (given) at the right time is robe-material (given) not at the right time, having allotted it should have it distributed, there

170. Th. Niss. 1 does not have the underlined (here bold).

is an offence of expiation involving forfeiture.

21. Whatever bhikkhunī, thinking that robe-material (given) not at the right time is robe-material (given) at the right time, having allotted it should have it distributed, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 2)

22. Whatever bhikkhunī, having exchanged a robe with a bhikkhunī, should afterwards speak thus: "*Lady, take your robe, give this robe to me. That which is yours is yours, that which is mine is mine. Give this to me, take away your own*," (and) should take[171] it away or should cause (another) to take it away, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 3)

23. If **many** men and women householder who are not relations, and **do not belong to the same village**[172] have the various robe-funds for the bhikkhunī. Then if that bhikkhunī, out of desire for something finer, approaching before being invited, should put forward a consideration with regard to a robe, saying, "*Indeed it would do well; do let the venerable ones, having got a robe like this or like that in exchange of the various robe-funds, present it to me*," should she receive the robe as desires, there is an offence of expiation involving forfeiture.

24. Whatever bhikkhunī, for herself should ask for gold or silver, there is an offence of expiation involving forfeiture.

25. Whatever bhikkhunī, having asked for this, should ask for that again, there is an offence of expiation involving forfeiture.

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171. Horner has "tear", **SBB**. XIII, p. 220-1.

172. Th. Niss. does not have the underlined (here bold).

26. Whatever bhikkhunī, having asked for this for the Sangha should spend it for something else, there is an offence of expiation involving forfeiture.

27. Whatever bhikkhunī, having asked for this for herself should spend it for something else, there is an offence of expiation involving forfeiture.

28. Whatever bhikkhunī, having asked for this for other bhikkhunīs should spend it for something else, there is an offence of expiation involving forfeiture.

29. If a bhikkhunī is bargaining for a heavy cloth, she may bargain for one (worth) at most four "*bronzes*", if she should bargain for one (worth) more than that there is an offence of expiation involving forfeiture. (Same as Th. Niss. 11)

30. If a bhikkhunī is bargaining for a light cloth, she may bargain for one (worth) at most two and a half "*bronzes*". If she should bargain for one (worth) more than that, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 12)

Ladies, these are 30 Nissaggīya Pācittiya rules which have been recited. I would like to ask if you are pure in these rules. I repeat for a second time if all of you are pure in these rules. I repeat for a third time if all of you are pure in these rules. If all of you are pure, remain silent. I shall take your silence as a positive answer.

The end of Nissaggīya Pācittiya rules:

Pācittiya

There are 178 Pācittiya rules:

1. In telling a conscious lie, there is an offence of

expiation. (Same as Th. Pā. 97)

2. In insulting speech, there is an offence of expiation. (Same as Th. Pā. 98)

3. In speaking two-tongued, there is an offence of expiation.

4. Whatever bhikkhunī, being spoken to by a bhikkhunī, saying: "*Do come, lady, and settle this legal question*," and having answered: "*Very good*," (yet) if she is not afterwards prevented, should neither settle it nor should make an effort to get it settled, there is an offence of expiation. (Same as Th. Pā. 45)

5. Whatever bhikkhunī should recite dhamma line by line together with an unordained female, there is an offence of expiation. (Same as Th. Pā. 100)

6. Whatever bhikkhunī should speak of a condition of further superiority to one who is not ordained, if it is a fact, there is an offence of expiation. (Same as Th. Pā. 104)

7. Whatever bhikkhunī should speak of a bhikkhunī's serious offence to one who is not ordained, except on agreement (to speak) of the Order, there is an offence of expiation. (Same as Th. Pā. 105)

8. Whatever bhikkhunī, having given away a robe to a bhikkhunī by means of a complete Order should afterwards engage in criticism saying 'The bhikkhunīs are appropriating a benefit belonging to the Order according to acquaintantship,' there is an offence of expiation. (Same as Th. Pā. 159)

9. Whatever bhikkhunī, when the Pātimokkha is being recited, should speak thus: 'On account of what are these lesser and minor rules of training recited? They only tend to remove, to vexation, to perplexity,' in disparaging a rule of training, there is an offence of expiation. (Same as Th. Pā. 150)

10. For breaking or cutting of the abode of spirits,[173] vegetable growth,[174] there is an offence of expiation.

11. Whatever bhikkhunī, being annoyed, should snear at a person sent by the Sangha, there is an offence of expiation.[175]

12. Whatever bhikkhunī, under pretext of a different issue, should cause annoyance in others by not speaking, there is an offence of expiation.[176]

13. Whatever bhikkhunī, spreading or having spread in the open air a couch or a chair or a mattress or a stool, belonging to the Order, setting forth, should neither remove it nor have it removed, or should go away without asking (for permission), there is an offence of expiation. (Same as Th. Pā. 110)

14. Whatever bhikkhunī, spreading a sleeping-place or having it spread in a dwelling belonging to the Order, setting forth, should neither remove it nor have it removed, or should go away without asking (for permission), there is an offence of expiation. (Same as Th. Pā. 111)

15. Whatever bhikkhunī, angry, displeased, should throw out a bhikkhunī or cause her to he thrown out from a dwelling-place belonging to the Order, there is an offence of expiation. (Same as Th. Pā. 113)

16. bhikkhunī should lie down in a sleeping-place in a dwelling belonging to the Order, knowing that she is

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173. **Bhūtagāma**, it is believed that spirits reside in the trees, therefore cutting down trees is prohibited. **Vibhanga** p. 474 b.

174. **Bhījagāma**.

175. Compare to Th. Pā. 109.

176. Compare to Th. Pā. 108.

encroaching upon (the space intended for) a bhikkhunī arrived first, saying, 'She for whom it becomes too crowded may depart,' doing it for this, not for another, there is an offence of expiation. (Same as Th. Pā. 112)

17. Whatever bhikkhunī, in a lofty cell with an upper part, in a dwelling-place belonging to the Order, should sit down or lie down on a couch or a chair with removable feet, there is an offence of expiation. (Same as Th. Pā. 114)

18. Whatever bhikkhunī, knowing that the water contains life, should sprinkle grass or clay or should have them sprinkled, there is an offence of expiation. (Same as Th. Pā. 116)

19. Whatever bhikkhunī, should sit together alone with a monk in a covered place, there is an offence of expiation.

20. One meal in a public-house may be eaten by a bhikkhunī who is not ill. If she should eat more than that, there is an offence of expiation. (Same as Th. Pā. 117)

21. If a bhikkhunī, going up to a family, (who) asking, should invite her (to take) cakes or barley-gruel, two or three bowlfuls may be accepted by a bhikkhunī desiring them. Should she accept more than that, there is an offence of expiation. Having accepted 2 or 3 bowlfuls, having taken them back from there they must be shared together with the bhikkhunīs. This is the proper course in this case. (Same as Th. Pā. 119)

22. Whatever bhikkhunī should eat separate from the group, except at a right time, there is an offence of expiation. In this case, a right time is a time of illness, a time of giving robes, a time of making robes, at time of going on a journey, a time of being embarked in a boat, when there are numbers of monks, a meal time of recluses, this is a right time.

23. Whatever bhikkhunī should eat or partake of solid food or soft food at the wrong time, there is an offence of expiation. (Same as Th. Pā. 120)

24. Whatever bhikkhunī should eat or partake of solid or soft food that was stored, there is an offence of expiation. (Same as Th. Pā. 121)

25. Whatever bhikkhunī should convey to her mouth nutriment not given, except water for cleansing the teeth, there is an offence of expiation. (Same as Th. Pā. 122)

26. Whatever bhikkhunī should knowingly make use of water that contains living things, there is an offence of expiation. (Same as Th. Pā. 143)

27. Whatever bhikkhunī, having entered a family with food,[177] should sit forcefully,[178] there is an offence of expiation.

28. Whatever bhikkhunī, intruding a family with food, should sit down, there is an offence of expiation. (Same as Th. Pā. 124)

29. Whatever bhikkhunī, knowing that the water contains life, should sprinkle grass or clay or should have them sprinkled, there is an offence of expiation. (Same as Th. Pā. 116)

30. Whatever bhikkhunī should go to see an army fighting, unless there is sufficient reason for it, there is an offence of expiation. (Same as Th. Pā. 129)

31. If there is some reason for a bhikkhunī for going to an army, that bhikkhunī may stay with the army for 2-3 nights. Should she stay longer than that, there is an offence

177. Some manuscripts explain this as sexual food.

178. Meaning refuses to leave.

of expiation. (Same as Th. Pā. 130)

32. If a bhikkhunī, staying with the army for 2-3 nights, should go to a sham-fight or to a troops in array or to the massing of the army or to see a review, there is an offence of expiation. (Same as Th. Pā. 131)

33. Whatever bhikkhunī, angry displeased, should give a bhikkhunī a blow, there is an offence of expiation. (Same as Th. Pā. 152)

34. Whatever bhikkhunī, angry displeased, should raise the palm of the hand against a bhikkhunī, there is an offence of expiation. (Same as Th. Pā. 153)

35. Whatever bhikkhunī, knowing that the bhikkhunī has committed offence against Saṅghādisesa, should cover it up for more than one night, there is an offence of expiation,.

36. Whatever bhikkhunī, saying to a bhikkhunī, 'Come, your reverence, we will go into a village or small town for alms-food,' either causing to be given or not causing to be given (alms-food) to her, should dismiss her, saying, 'Go away, your reverence, neither talking nor sitting down with you comes to be a comfort for me; either talking or sitting down alone comes to be a comfort for me' — if doing it just for this object, not for another, there is an offence of expiation. (Same as Th. Pā. 123)

37. Whatever bhikkhunī, not being ill, desirous of warming herself, should kindle or should cause a fire to be kindled, unless there is sufficient reason for it, there is an offence of expiation. (Same as Th. Pā. 137)

38. Whatever bhikkhunī, having given (her) consent for legitimate (formal) acts, should afterwards engage in criticism, there is an offence of expiation. (Same as Th. Pā. 157)

39. Whatever bhikkhunī should sleep in the same

room with a person who has not received full ordination more than 2 nights, there is an offence of expiation.

40. Whatever bhikkhunī should speak thus: 'In so far as I understand dhamma taught by the Lord, it is that in following those things called dangerous[179] by the Lord, there is no danger at all;' that bhikkhunī should be spoken to by the bhikkhunīs thus; 'Do not venerable one, speak thus, do not misrepresent the Lord, misrepresentation of the Lord is not at all seemly, and the Lord certainly would not speak thus; in many a figure, your reverence, are things that are dangerous called dangerous by the Lord, and in following these there is a veritable danger.' And if bhikkhunī, when she has been spoken to thus by the bhikkhunīs, should persist as before, that bhikkhunī should be admonished by the bhikkhunīs up to the third time for giving up that (course). If, being admonished up to the third time, she should give it up, that is good. But if she should not give it up, there is an offence of expiation. (Same as Th. Pā 145)

41. Whatever bhikkhunī should knowingly eat together with or be in communion with or lie down in a sleeping place with a bhikkhunī who talks thus, who has not acted according to the rule, who has not given up that view, there is an offence of expiation. (Same as Th. Pā. 147)

42. If even a female novice should speak thus 'In so far as I understand dhamma taught by the Lord, it is that in following those things called dangerous by the Lord, there is no danger at all,' that novice should be spoken to thus by the bhikkhunīs: 'Do not speak thus, reverend novice; do not misrepresent the Lord, misrepresentation of the Lord is not at all

179. "**Antarāyikā**" p. 74, Horner has "stumbling blocks" **SBB**. XIII, p. 24.

seemly, and the Lord certainly would not speak thus. Reverend novice, in many a figure are things that are dangerous called dangerous by the Lord, and in following these, there is a veritable danger.' And if that novice, should persist as before, that novice should be spoken to thus by the bhikkhunīs: 'From today forth, reverend novice, the Lord can neither be referred to as your teacher, nor can that be yours of which other novices get the chance, namely, the lying down to sleep for 2 or 3 nights with bhikkhunīs. Get away with you, depart. Whatever bhikkhunī should knowingly encourage or should support or should eat with or should lie down in a sleeping-place with a novice thus expelled, there is an offence of expiation. (Same as Th. Pā. 148)

43. Whatever bhikkhunī should pick up or should cause (someone) to pick up a treasure or what is considered as a treasure, except within a monastery or within a house, there is an offence of expiation. But if a bhikkhunī, having picked up or caused (someone) to pick up treasure or what is considered as treasure, that is within a monastery or within a house, it should be laid aside, thinking, it will be for him who will take it.' This is the proper course here. (Same as Th. Pā. 161)

44. When a bhikkhunī obtained a new robe, any one mode of disfigurement of the 3 modes of disfigurement must be taken; either dark blue[180] or mud (colour) or black. If a bhikkhunī should make use of a new robe without taking any one mode of disfigurement of the 3 modes of disfigurement, there is an offence of expiation. (Same as Th. Pā. 139)

45. Whatever bhikkhunī should bathe (at intervals of)

180. Horner has "dark green", **SBB**. XI, p. 407.

less than half a month, except at a right time, there is an offence of expiation. In this case this is a right time; thinking, "*a month and a half of the summer remains*," (and) "*the first month of the rains*" — these are the two and a half months when there is hot weather when there is a fever weather; at a time of illness, at a time of work, at a time of going on a journey, at a time of wind and rain. This is a right time in this case. (Same as Th. Pā. 138)

46. Whatever bhikkhunī should intentionally deprive a living thing of life, there is an offence of expiation. (Same as Th. Pā. 142)

47. Whatever bhikkhunī should knowingly open up for a further (formal) act a legal question settled according to rule, there is an offence of expiation. (Same as Th. Pā. 144)

48. In tickling with the fingers, there is an offence of expiation. (Same as Th. Pā. 133)

49. In playing in the water, there is an offence of expiation. (Same as Th. Pā. 134)

50. Whatever bhikkhunī should lie down in a covered place with a man, there is an offence of expiation. (Same as Th. Pā. 102)

51. Whatever bhikkhunī should frighten a bhikkhunī, there is an offence of expiation. (Same as Th. Pā. 136)

52. Whatever bhikkhunī should hide or should cause to hide a bhikkhunī's bowl or robe or a seat-mat or needle-case or girdle, even in fun, there is an offence of expiation. (Same as Th. Pā. 141)

53. Whatever bhikkhunī, herself having assigned a robe to a monk or a bhikkhunī or to a female probationer or to a male novice or to a female novice, should make use of

it, (the robe) not having been taken away, there is an offence of expiation. (Same as Th. Pā. 140)

54. Whatever bhikkhunī should defame a bhikkhunī with an unfounded charge of an offence entailing a formal meeting of the Order, there is an offence of expiation. (Same as Th. Pā. 154)

55. Whatever bhikkhunī, having made an appointment with a man, should travel together with him to another village, there is an offence of expiation. (Same as Th. Pā. 55)

56. Whatever bhikkhunī, having arranged together with a caravan (set on) theft, should knowingly go along the same high road, even at a distance of one village, there is an offence of expiation. (Same as Th. Pā. 145)

57. Whatever bhikkhunī should dig the ground or have it dug, there is an offence of expiation. (Same as Th. Pā. 106)

58. When a bhikkhunī is not ill, an invitation (to accept) a requisite for 4 months may be accepted, unless there be a renewed invitation, unless there be a permanent invitation. If one should accept for longer than that, there is an offence of expiation. (Same as Th. Pā. 128)

59. Whatever bhikkhunī, being spoken to by bhikkhunīs regarding a rule, should speak thus; 'Your reverences, I will not train myself in this rule of training until I have inquired about it of another bhikkhunī, experienced, expert in discipline,' there is an offence of expiation. Bhikkhunīs, it should be learnt, it should be investigated by a bhikkhunī who is training. This is the proper course here. (Same as Th. Pā. 149)

60. Whatever bhikkhunī should stand overhearing bhikkhunīs when they are quarrelling, disputing, engaged in contention, saying, 'I will hear what they say,' if having done

it for just this object, not for another, there is an offence of expiation. (Same as Th. Pā. 156)

61. Whatever bhikkhunī, when the Order is engaged in decisive talk, not having given the consent, rising up from her seat, should depart, there is an offence of expiation. (Same as Th. Pā. 158)

62. Whatever bhikkhunī, when the Pātimokkha is being recited, should speak thus; 'On account of what are these lesser and minor rules of training recited? They only tend to remove, to vexation, to perplexity,' in disparaging a rule of training, there is an offence of expiation.

63. Should a bhikkhunī drink fermented liquor and spirits, there is an offence of expiation. (Same as Th. Pā. 132)

64. Whatever bhikkhunī should enter a village at a wrong time without informing others, there is an offence of expiation. Except there is a case of emergency.[181]

65. Whatever bhikkhunī, having approached families before a meal, having sat down on a seat, should depart without informing the owner, there is an offence of expiation. (Same as Th. Pā. 15)

66. Whatever bhikkhunī, having entered a palace of an anointed king, while it is not yet dawn, the king has not put away valuables, should cross the threshold, there is an offence of expiation, except when there is an urgent cause.

67. Whatever bhikkhunī, while the Pātimokkha is being recited every half month, should speak thus; 'Only now do I understand that this rule is, as is said, handed down in a sutra,[182]

181. Compare to Dh. Pa. 16I, Mhs. Pa. 170.

182. Horner has "clause", **SBB**. XIII, p. 44.

contained in a sutra, (and) comes up for recitation every half month; if other bhikkhunīs should know concerning this bhikkhunī that this bhikkhunī has sat down 2 or 3 times before, not to listen, while the Pātimokkha was being recited, there is not only no freedom for that bhikkhunī on account of her ignorance, but she ought to be dealt with according to the rule for the offence into which she has fallen there, and also her pretentious manner,[183] saying; 'Your reverence, this is bad for you, this is badly gotten by you, that you, while the Pātimokkha is being recited, do not attend applying yourself properly.' This is for her who put on pretentious manner is an offence of expiation. (Same as Th. Pā. 151)

68. Whatever bhikkhunī should have a needle-case made that is made of bone or ivory or made of horn, there is an offence of expiation involving breaking up. (Same as Th. Pā. 162)

69. When a new couch or chair is being made for a bhikkhunī, the legs should be made eight finger-breadths, (high) according to the accepted finger-breadth, except for the knotched ends below. In exceeding this (measure) there is an offence of expiation involving cutting down. (Same as Th. Pā. 163)

70. Whatever bhikkhunī should have a couch or a chair made covered with cotton, there is an offence of expiation involving tearing off. (same as Th. Pā. 164)

71. Whatever bhikkhunī should have a robe made the measure of a well-farer's robe, or more, there is an offence of expiation involving cutting down. This is the (proper)

183. Horner has "and further confusion should be put on her", **SBB**. XIII, p. 44.

measure here of a well-farer's robe for a well-farer in length nine spans of the accepted span, in breadth six spans; this is the (proper) measure of a well-farer's robe for a well-farer. (Same as Th. Pā.166)

72. Whatever bhikkhunī should eat garlic, there is an offence of expiation. (Same as Th. Pā. 1)

73. Whatever bhikkhunī should pull out hair in narrow places,[184] there is an offence of expiation. (Same as Th. Pā. 2)

74. If a bhikkhunī should want to take an ablution with water, she may take at most (a measure of) two finger joints, For whoever exceeds this, there is an offence of expiation. (Same as Th. Pā. 5)

75. Whatever bhikkhunī should touch the secret place,[185] there is an offence of expiation. (Same as Th. Pā. 3)

76. Whatever bhikkhunī should boil raw food, there is an offence of expiation.

77. Whatever bhikkhunī should stand waiting in front of a monk while he is eating, there is an offence of expiation.[186]

78. Whatever bhikkhunī should throw excrement or urine over a wall, there is an offence of expiation.[187]

79. Whatever bhikkhunī should throw excrement or urine on to the green, there is an offence of expiation.[188]

80. Whatever bhikkhunī should stand talking to a

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184. "Narrow places" means under arms and over the secret place. "sambādhe lomaṃ saṃharapeyya', p. 59.

185. "Talaghātake" p. 59.

186. Compare to Th. Pā. 6.

187. Compare to Th. Pā. 8.

188. Compare to Th. Pā. 9.

monk in a covered place, there is an offence of expiation.

81. Whatever bhikkhunī should stand talking to a monk alone in the open, there is an offence of expiation.

82. Whatever bhikkhunī should stand talking to a man in a covered place, there is an offence of expiation.

83. Whatever bhikkhunī should stand talking to a man in the open, there is an offence of expiation.

84. Whatever bhikkhunī should stand together with or should talk with a man, the one with the other, in the dark of the night when there is no light, there is an offence of expiation. (Same as Th. Pā. 11)

85. Whatever bhikkhunī,, having made a male organ, should touch female organ with it, there is an offence of expiation.

86. Whatever bhikkhunī, having given quarters to a bhikkhunī, should, angry, displeased, throw her out or have her thrown out, there is an offence of expiation. (Same as Th. Pā. 35)

87. Whatever bhikkhunī should lie down on the same bed with other bhikkhunī, there is an offence of expiation.

88. Whatever bhikkhunī should lie down on the same mattress with other bhikkhunī, there is an offence of expiation.

89. Whatever bhikkhunī should lie down together and use the same robe to cover, there is an offence of expiation.[189]

90. Whatever bhikkhunī should ordain a probationer who is in love with a man, who keeps company with men, who is still in grief, there is an offence of expiation. (Same as Th. Pā. 79)

91. Whatever bhikkhunī, having entered a household together with a man, should stand together, whisper to him,

189. This rule together with Pā. 87 are the same as Th. Pā. 32.

and send away the bhikkhunī who is her companion so that she can be alone; there is an offence of expiation.

92. Whatever bhikkhunī, having kept the rain-retreat, should not set on an alms-tour, even for (a distance of) 5 or 6 yojanas, there is an offence of expiation. (Same as Th. Pā. 40)

93. Whatever bhikkhunī, having quarrelled with other bhikkhunī, should recite prayer and wish hell for her, there is an offence of expiation.[190]

94. Whatever bhikkhunī should make someone speak against another by misapprehension or by misunderstanding, there is an offence of expiation. (Same as Th. Pā. 18)

95. Whatever bhikkhunī should travel during the rain-retreat, there is an offence of expiation. (Same as Th. Pā. 39)

96. Whatever bhikkhunī, after having spent the rain retreat, should not travel to other place even for a night, there is an offence of expiation.

97. Whatever bhikkhunī should go without the company of a caravan on alms tour within (her own) region (when it is) agreed upon as dangerous, frightening, there is an offence of expiation. (Same as Th. Pā. 37)

98. Whatever bhikkhunī should go without the company of a caravan on alms-tour outside (her own) region (when it is) agreed upon as dangerous, frightening, there is an offence of expiation. (Same as Th. Pā. 38)

99. Whatever bhikkhunī should go to see a king's pleasure house or a picture gallery or a park or a pleasure grove or a lotus pond, there is an offence of expiation. (Same as Th. Pā. 41)

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190. Compare to Th. Pā. 19.

100. Whatever bhikkhunī, having stayed before, should disturb another bhikkhunī who came after, there is an offence of expiation.

101. Whatever bhikkhunī, having stayed after, should disturb another bhikkhunī who came before, there is an offence of expiation.

102. Whatever bhikkhui should neither attend to an ailing (woman) who lives with her nor should make an effort to get her attended to, there is an offence of expiation. (Same as Th. Pā. 34)

103. Whatever bhikkhunī, on seeing a monk, should not get up, should not pay respect and invite him to a seat, there is an offence of expiation. (Same as Mhs. Pā. 179)

104. Whatever bhikkhunī should sit down on a seat in front of a monk without asking (for permission), there is an offence of expiation. (Same as Th. Pā. 94)

105. Whatever bhikkhunī, having approached families at the wrong time, having spreaded or having caused a sleeping-place to be spreaded without asking the owner (for permission), should sit down or lie down on it, there is an offence of expiation. (Same as Th. Pā. 17)

106. Whatever bhikkhunī, having been ordained for less than 12 years, should raise[191] others, there is an offence of expiation.

107. Whatever bhikkhunī, having been ordained for 12 years, but the Sangha has not given permission, should ordain others, there is an offence of expiation.

108. Whatever bhikkhunī should ordain a married

191. Giving ordination.

woman, who is less than 12 years, there is an offence of expiation. (Same as Th. Pā. 65)

109. Whatever bhikkhunī should ordain a married woman who is 12 years, who has trained for two years in the six rules, (but) who is not agreed upon by the Order, there is an offence of expiation. (Same as Th. Pā. 67)

110. Whatever bhikkhunī, having been forbidden by the Sangha, should give ordination, there is an offence of expiation.

111. Whatever bhikkhunī should ordain a maiden who is 20 years of age (but) has not trained for two years in the six rules, there is an offence of expiation. (Same as Th. Pā. 72)

112. Whatever bhikkhunī should ordain a maiden who is 20 years of age, has trained for 2 years (but) who is not agreed upon by the Order, there is an offence of expiation. (Same as Th. Pā. 73)

113. Whatever bhikkhunī, having received full ordination, should not stay with her teacher for 2 years, there is an offence of expiation.

114. Whatever bhikkhunī, having followers, should neither teach dhamma nor take care of her, there is an offence of expiation.

115. Whatever bhikkhunī should ordain a prostitute who still lives within the distance of 5-6 yojanas, there is an offence of expiation.

116. Whatever bhikkhunī should ordain a maiden who is not 20 years of age, there is an offence of expiation.

117. Whatever bhikkhunī should ordain a maiden who is 20 years of age, but has not received permission from the Sangha, there is an offence of expiation.

118. Whatever bhikkhunī should ordain a maiden who is still in the mourning period, there is an offence of expiation.

119. Whatever bhikkhunī should ordain a woman who keeps company of men and women, there is an offence of expiation.

120. Whatever bhikkhunī should ordain a woman with bad character, there is an offence of expiation.

121. Whatever bhikkhunī should ordain a maiden who is 20 years of age, but has not studied the 6 rules for 2 years, there is an offence of expiation.

122. Whatever bhikkhunī should ordain a maiden who is 20 years of age, having studied the 6 rules for 2 years, but has not got permission from the Sangha, there is an offence of expiation.

123. Whatever bhikkhunī, having said; "*If you will give me robe*, *bowl*, *door-hook*, *medicine for 7 days*, *life medicine*,[192] *then I will ordain you*" (yet) should not ordain her afterwards, there is an offence of expiation.

124. Whatever bhikkhunī should ordain a probationer who is in love with a man, who keeps company with men, who is still in grief, there is an offence of expiation. (Same as Th. Pā. 79)

125. Whatever bhikkhunī, having given promise to give ordination after a woman has studied the 6 rules, (yet) should not ordain afterwards, there is an offence of expiation.

126. Whatever bhikkhunī should ordain two probationers in one year, there is an offence of expiation. (Same as Th. Pā. 83)

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192. Meaning food.

127. Whatever bhikkhunī should ordain a probationer by showing favouritsm to (monks) placed on probation, there is an offence of expiation. (Same as Th. Pā. 81)

128. Should a bhikkhunī want to have a bathing cloth made, it must be made to a (proper) measure. The (proper) measure is: 4 Sugata-spans in length, 2 Sugata-spans[193] in width. Should she exceed this (measure), there is an offence of expiation involving cutting down. (Same as Th. Pā. 22)

129. Whatever bhikkhunī should often change her robe, there is an offence of expiation.

130. Whatever bhikkhunī should exceed 5 nights in making robe, there is an offence of expiation.[194]

131. Whatever bhikkhunī should neglect the 5 robes more than 5 nights, there is an offence of expiation.

132. Whatever bhikkhunī should give recluses' robe to a householder or to a wanderer or to a female wanderer, there is an offence of expiation. (Same as Th. Pā. 28)

133. Whatever bhikkhunī, her period is over, having washed the robe clean, should not leave,[195] there is an offence of expiation.

134. Whatever bhikkhunī should cause the loss of the robes which are gift to a group, there is an offence of expiation. (Same as Th. Pā. 26)

135. Whatever bhikkhunī, having insufficient robe-material, should accept kaṭhina robe, there is an offence of

193. Horner has "the accepted span."

194. Compare to Th. Pā. 23.

195. She refuses to return the robe to the Sangha for fear that others might use it, **Vibhanga** Vol. 23, no. 1435, p. 336 a.

expiation.[196]

136. Whatever bhikkhunī should not attend when the Sangha officiate the kaṭhina robe, there is an offence of expiation.

137. Whatever bhikkhunī should not attend when the Sangha makes a legal division of robe material, there is an offence of expiation.[197]

138. Whatever bhikkhunī should not follow decisions made by the Sangha, there is an offence of expiation.

139. Whatever bhikkhunī should leave for a village without having someone looking after her residence, there is an offence of expiation.

140. Whatever bhikkhunī should recite agama, there is an offence of expiation.

141. Whatever bhikkhunī should teach a layperson to recite agama, there is an offence of expiation.

142. Whatever bhikkhunī should serve a householder,[198] there is an offence of expiation. (Same as Th. Pā. 44)

143. Whatever bhikkhunī, having sat on a layperson's bed, should leave without returning it to the owner, there is an offence of expiation.

144. Whatever bhikkhunī should sit on other's bed without permission from the owner, there is an offence of expiation.

145. Whatever bhikkhunī who is not ill should go in a vehicle, there is an offence of expiation. (Same as Th. Pā. 85)

146. Whatever bhikkhunī should spin[199] yarn there is

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196. **Ibid**., p. 336 b.

197. Compare to Mhs. Pā. 84.

198. Horner has "household work."

an offence of expiation. (Same as Th. Pā. 43)

147. Whatever bhikkhunī should tie her waist with robe,[200] there is an offence of expiation.

148. Whatever bhikkhunī should enter a family (home) holding a royal umbrella, there is an offence of expiation.

149. Whatever bhikkhunī should leave the rain-retreat where there are monks,[201] there is an offence of expiation.

150. Whatever bhikkhunī, having kept the rain-retreat, should not invite both Sanghas in respect of three matters: what was seen or heard or suspected, there is an offence of expiation. (Same as Th. Pā. 57)

151. Whatever bhikkhunī, at every half month should not ask the bhikkhu Sangha for a teacher to give exhortation, there is an offence of expiation. (Same as Msh. Pā. 100)

152. Whatever bhikkhunī, not ill, should not go for exhortation, there is an offence of expiation.

153. Whatever bhikkhunī should enter an ārāma without asking (for permission) if a monk be there, there is an offence of expiation. (Same as Th. Pā. 51)

154. Whatever bhikkhunī should belch towards the direction of a monk, there is an offence of expiation.

155. Whatever bhikkhunī, having quarrelled with other bhikkhunī, should speak roughly, saying thus: "*The king, minister, general are my friends, I shall deal with you with my influence*," there is an offence of expiation.

156. Whatever bhikkhunī should be stingy as to fami-

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199. Weaving is included, **Vibhanga**, p. 338 b.

200. With small bells attached, no. 1435, p. 339 a.

201. One of the **Gurudhamma** says that a bhikkhunī must stay in an ārāma where monks are residing.

lies,[202] there is an offence of expiation. (Same as Th. Pā. 55)

157. Whatever bhikkhunī, having accepted an invitation, should not go, there is an offence of expiation.

158. Whatever bhikkhunī without permission from a monk,[203] should ask him about sutra, vinaya and dhamma, there is an offence of expiation.

159. Whatever bhikkhunī should bathe naked, there is an offence of expiation. (Same as Th. Pā. 21)

160 Whatever bhikkhunī should wear woman's ornaments, there is an offence of expiation. (Same as Th. Pā. 87)

161. Whatever bhikkhunī should go to see dancing or singing or music, there is an offence of expiation. (Same as Th. Pā. 10)

162. Whatever bhikkhunī, without having obtained permission from an Order or from a group, should together with a man, the one with the other, make a boil or a scab that has formed on the lower part of her body burst or break or let it be washed or smeared or bound up or unbound, there is an offence of expiation. (Same as Th. Pā. 60)

163. Whatever bhikkhunī, having travelled with a man, should speak of worldly matters, there is an offence of expiation.

164. Whatever bhikkhunī should bathe in perfume, there is an offence of expiation. (Same as Th. Pā. 88)

165. Whatever bhikkhunī should have someone rubbed herself with scented particles, rub her body with sesamum grains, there is an offence of expiation.

166. Whatever bhikkhunī should wear a head dress,

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202. So that the families might attend to her only.

203. Not every monk could teach.

there is an offence of expiation.

167. Whatever bhikkhunī should travel afar without informing other bhikkhunī, there is an offence of expiation.

168. Whatever bhikkhunī should brush her head, there is an offence of expiation.

169. Whatever bhikkhunī should have someone brush her head, there is an offence of expiation.

170. Whatever bhikkhunī should comb her hair, there is an offence of expiation.

171. Whatever bhikkhunī should have someone comb her hair, there is an offence of expiation.

172. Whatever bhikkhunī should set her hair, there is an offence of expiation.

173. Whatever bhikkhunī should have someone set her hair, there is an offence of expiation.

174. Whatever bhikkhunī should throw excrement or urine onto the green, there is an offence of expiation. (Same as Mhs. Pā. 137)

175. Whatever bhikkhunī should allow the flow of semen except in a dream, there is an offence of expiation.[204]

176. Whatever bhikkhunī should swallow semen, there is an offence of expiation.[205]

177. Whatever bhikkhunī should put uncleanliness of a man upon herself, there is an offence of expiation. (Same as Mhs. Pā. 187)

178. Whatever bhikkhunī should stand in the middle of a door, there is an offence of expiation.

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204. This rule is more like a monk's.

205. Compare to Mhs. Pā. 187.

Elders, there are 178 rules in Pācittiya. I would like to ask if you are pure in these rules. I repeat for a second time if all of you are pure in these rules. I repeat for a third time if all of you are pure in these rules. If all of you are pure, remain silent. I shall take your silence as a positive answer.

The end of Pācittiya rules.

Pāṭidesaniya

There are 8 Pāṭidesaniya rules as follows:

1. Whatever bhikkhunī, who is not ill, having had **milk** asked for, should partake of it, there is an offence to be confessed.
2. curd.[206]
3. butter.
4. ghee.
5. oil.
6. fish.
7. meat.
8. dried meat.

Elders, there are 8 rules in Pāṭidesaniya. I would like to ask if you are pure in these rules. I repeat for a second time if all of you are pure in these rules. I repeat for a third time if all of you are pure in these rules. If all of you are pure, remain silent. I shall take your silence as a positive answer.

The end of Pāṭidesaniya rules.

206. Same as Pā. 1, replace the word underlined (bold), the following rules are likewise.

Sekhiya

There are 107 training rules:

1. '*Not wearing the inner robe too high*,' is a training to be observed. (Same as Msg. Sekh. 2)
2. '*Not wearing the inner robe too low*,' is a training to be observed. (Same as Msg. Sekh. 1)
3. '*Not wearing the inner robe unevenly*,' is a training to be observed. (Same as Msg. Sekh. 3)
4. '*Not wearing the inner robe like the heads of nails*,' is a training to be observed.
5. '*Not wearing the inner robe like an elephant's trunk*,' is a training to be observed. (Same as Msg. Sekh. 9)
6. '*Not wearing the inner robe like a palm leaf*,' is a training to be observed. (Same as Msg. Sekh. 8)
7. '*Not wearing the inner robe like a ball of wheat*,' is a training to be observed. (Same as Msg. Sekh. 6)
8. '*Not wearing the inner robe with a hundred folds*,' is a training to be observed. (Same as Msg. Sekh. 4)
9. '*Not wearing the inner robe like a pomegranate flower*,' is a training to be observed. (Same as Msg. Sekh. 5)
10. '*Not wearing the inner robe by tying the two ends together*,' is a training to be observed.
11. '*Not wearing the inner robe minutely*,' is a training to be observed.
12. '*I will wear the lower robe neatly*,' is a training to be observed. (Same as Msg. Sekh. 10)
13. '*Not wearing the outer robe too high*,' is a training to be observed. (Same as Msg. Sekh. 12)
14. '*Not wearing the outer robe too low*,' is a training

to be observed. (Same as Msg. Sekh. 11)

15. '*Not wearing the outer robe unevenly*,' is a training to be observed.

16. '*Covering the body neatly will I enter the houses*,' is a training to be observed. (Same as Msg. Sekh. 16)

17. '*Covering my body properly will I sit amidst the houses*,' is a training to be observed. (Same as Msg. Sekh. 27)

18. '*Properly clad will I go amidst the houses*,' is a training to be observed. (Same as Th. Sekh. 3)

19. '*Properly clad will I sit down amidst the houses*,' is a training to be observed. (Same as Th. Sekh. 4)

20. '*Well controlled will I go amidst the houses*,' is a training to be observed. (Same as Th. Sekh. 5)

21. '*Well controlled will I sit down amidst the houses*,' is a training to be observed. (Same as Th. Sekh. 6)

22. '*With the eyes cast down will I go amidst the houses*,' is a training to be observed. (Same as Th. Sekh. 7)

23. '*With the eyes cast down will I sit down amidst the houses*,' is a training to be observed. (Same as Th. Sekh. 8)

24. '*Not speaking poorly of things offered will I go amidst the houses*,' is a training to be observed.

25. '*Not speaking poorly of things offered will I sit down amidst the houses*,' is a training to be observed.

26. '*I will enter quietly*,' is a training to be observed.

27. '*I will sit quietly*,' is a training to be observed.

28. '*While chewing I will not twist food from one cheek to another*,' is a training to be observed. (Same as Msg. Sekh. 39)

29. '*Not digging the rice unevenly will I eat almsfood*,' is a training to be observed. (Same as Th. Sekh. 33)

30. '*Not covering up the head will I go amidst the*

houses,' is a training to be observed. (Same as Th. Sekh. 23)

31. '*Not covering up the head will I sit down amidst the houses*,' is a training to be observed. (Same as Th. Sekh. 24)

32. '*I will not tie up my head to go amidst the houses*,' is a training to be observed.

33. '*I will not tie up my head to sit down amidst the houses*,' is a training to be observed.

34. '*I will not put my elbow on other* (*person*) *to go amidst the houses*,' is a training to be observed.

35. '*I will not put my elbow on other* (*person*) *to sit down amidst the houses*,' is a training to be observed.

36. '*Not with arms akimbo will I go amidst the houses*,' is a training, to be observed. (Same as Msg. Sekh. 21)

37. '*Not with arms akimbo will I sit amidst the houses*,' is a training to, be observed. (Same as Msg. Sekh. 35)

38. '*I will not turn my robe over the right and left shoulders to go amidst the houses*,' is a training to be observed. (Same as Mhs. Sekh. 17)

39. '*I will not turn my robe over the right and left shoulders to sit down amidst the houses*,' is a training to be observed.

40. '*I will not lift up the robe on one shoulder to go amidst the houses*,' is a training to be observed.

41. '*I will not lift up the robe on one shoulder to sit down amidst the houses*,' is a training to be observed.

42. '*I will not cover the right shoulder and open the left shoulder to go amidst the houses*,' is a training to be observed.

43. '*I will not cover the right shoulder and open the left shoulder to sit down amidst the houses*,' is a training to be observed.

44. '*Not swaying my body will I enter the houses*,' is

a training to be observed. (Same as Msg. Sekh. 24)

45. '*I will not sit down swaying my shoulders amidst the houses*,' is a training to be observed.

46. '*I will not walk swaying the shoulders to go amidst the houses*,' is a training to be observed. (Same as Mhs. Sekh. 23)

47. '*I will not sit down swaying the shoulders amidst the houses*,' is a training to be observed. (Same as Mhs. Sekh. 24)

48. '*Not swaying the head will I go amidst the houses*,' is a training to be observed. (Same as Th. Sekh. 19)

49. '*Not swaying the head will I sit down amidst the houses*,' is a training to be observed. (Same as Th. Sekh. 20)

50. '*I will not walk swaying the body to go amidst the houses*,' is a training to be observed. (Same as Mhs. Sekh. 19)

51. '*I will not walk swaying the body to sit down amidst the houses*,' is a training to be observed. (Same as Mhs. Sekh. 20)

52. '*I will not hold hands to go amidst the houses*,' is a training to be observed. (Same as Mhs. Sekh. 25)

53. '*I will not hold hands to sit down amidst the houses*,' is a training to be observed. (Same as Mhs. Sekh. 26)

54. '*I will not lift up one leg to go amidst the houses*,' is a training to be observed.

55. 'I *will not lift up one leg to sit down amidst the houses*,' is a training to be observed.

56. '*I will not put the outer ankles upon each other to go amidst the houses*,' is a training to be observed.

57. '*I will not put the outer ankles upon each other to sit down amidst the houses*,' is a training to be observed.

58. '*I will not place my hand on my cheek to sit down amidst the houses*,' is a training to be observed. (Same as Mhs. Sekh. 32)

59. ‘*I will accept rice attentively*,’ is a training to be observed.

60. ‘*I will accept almsfood attentively*,’ is a training to be observed.

61. ‘*I will accept almsfood at an even level* (*of the bowl*)’ is a training to be observed. (Same as Th. Sekh. 30)

62. ‘*I will eat rice with equal curry*,’ is a training to be observed. (Same as Th. Sekh. 34)

63. ‘*Not digging the rice unevenly will I eat almsfood*,’ is a training to be observed.

64. ‘*I will not eat tossing up balls* (*of food*),’ is a training to be observed. (Same as Th. Sekh. 44)

65. ‘*I will not make up too large a mouthful*,’ is a training to be observed. (Same as Th. Sekh. 39)

66. ‘*I will not hold rice in my hand*,’ is a training to be observed.

67. ‘*I will not open the mouth when the mouthful is not brought close*,’ is a training to be observed. (Same as Th. Sekh. 41)

68. ‘*I will not talk with a mouthful in the mouth*,’ is a training to be observed. (Same as Th. Sekh. 4.3)

69. ‘*I will not eat breaking up the mouthfuls*,’ is a training to be observed. (Same as Th. Sekh. 45)

70. ‘*I will not eat making a hissing sound*,’ is a training to be observed. (Same as Th. Sekh. 51)

71. ‘*I will not eat smacking the lips*,’ is a training to be observed. (Same as Th. Sekh. 50)

72. ‘*I will not eat without getting the taste of the food*,’[207] is a training to be observed.

207. Meaning to swallow very fast.

73. '*I will not eat licking the hand*,' is a training to be observed. (Same as Th. Sekh. 52)

74. '*I will not eat shrinking my nose*,' is a training to be observed. (Same as Mhs. Sekh. 69)

75. '*I will not eat licking my hand*,' is a training to be observed.

76. '*I will not accept a drinking utensil while my hands* (*are soiled*) *with food*,' is a training to be observed. (Same as Th. Sekh. 55)

77. '*I will not clean the bowl and eat it*,' is a training to be observed. (Same as Th. Sekh. 53)

78. '*I will not eat shaking the hands about*,' is a training to be observed. (Same as Th. Sekh. 47)

79. '*I will not eat curry or rice*, *having asked for it myself*, *if not ill*,' is a training to be observed. (Same as Th. Sekh. 37)

80. '*I will not cover up the curry and the condiment with rice*, *desiring something more*,' is a training to be observed. (Same as Th. Sekh. 36)

81. '*Not cautious-mindedly will I look at others*' *bowls*,' is a training to be observed. (Same as Th. Sekh. 38)

82. '*Looking at the bowl will I eat almsfood*,' is a training to be observed. (Same as Th. Sekh. 32)

83. *Attentively will I eat almsfood*,' is a training to be observed. (Same as Th. Sekh. 31)

84. '*I will not throw out amidst the houses rinsings of the bowl with grains of boiled rice*,' is a training to be observed. (Same as Th. Sekh. 56)

85. '*I will not teach dhamma to* (*someone*) *in a vehicle* (*and*) *who is not ill*,' is a training to be observed. (Same as Th. Sekh. 63)

86. ‘*I will not teach dhamma going behind, to* (*someone*) *going in front* (*and*) *who is not ill*,’ is a training to be observed. (Same as Th. Sekh. 71)

87. ‘*I will not teach dhamma going at the side of a path, to* (*someone going along the path* (*and*) *who is not ill*,’ is a training to be observed. (Same as Th. Sekh. 72)

88. ‘*I will not teach dhamma standing, to* (*someone*) *who is sitting down* (*and*) *who is not ill*,’ is a training to be observed. (Same as Msg. Sekh. 70)

89. ‘*I will not teach dhamma having sat down on a low seat, to* (*someone*) *sitting on a high seat* (*and*) *who is not ill*,’ is a training to be observed. (Same as Th. Sekh. 69)

90. ‘*I will not teach dhamma to* (*someone*) *on a bed and who is not ill*,’ is a training to be observed. (Same as. Th. Sekh. 64)

91. ‘*I will not teach dhamma to* (*someone*) *with his head covered up* (*and*) *who is not ill*,’ is a training to be observed. (Same as Th. Sekh. 67)

92. ‘*I will not teach dhamma to* (*someone*) *with a turban on his head* (*and*) *who is not ill*,’ is a training to be observed. (Same as Th. Sekh. 66)

93. ‘*I will not preach dhamma to a person who is leaning on another's shoulder*,’ is a training to be observed.

94. ‘*I will not preach dhamma to a person with arms akimbo*,’ is a training to be observed.

95. ‘*I will not teach dhamma to* (*someone*) *with his cloak thrown to the left and right, and who is not ill*,’ is a training to be observed. (Same as Mhs. Sekh. 94)

96. ‘*I will not preach dhamma to a person with his robe lifted up one side*,’ is a training to be observed.

97. ‘*I will not preach dhamma to someone with his*

right shoulder covered and his left shoulder bared,' is a training to be observed.

98. '*I will not teach dhamma to* (*someone*) *wearing shoes* (*and*) *who is not ill*,' is a training to be observed. (Same as Th. Sekh. 62)

99. '*I will not teach dhamma to* (*someone*) *wearing wooden sandals* (*and*) *who is not ill*,' is a training to be observed. (Same as Th. Sekh. 61)

100. '*I will not teach dhamma to* (*someone*) *who is not ill*, *and who has a staff in his hand*,' is a training to be observed. (Same as Th. Sekh. 58)

101. '*I will not teach dhamma to* (*someone*) *who is not ill with a sunshade in his hand*,' is a training to be observed. (Same as Th. Sekh. 57)

102. '*I will not teach dhamma to* (*someone*) *who is not ill* (*and*) *who has a knife in his hand*,' is a training to be observed. (Same as Th. Sekh. 59)

103. '*I will not teach dhamma to* (*someone*) *who is not* (*ill and who*) *has a weapon in his hand*,' is a training to be observed. (Same as Th. Sekh. 60)

104. '*I will not pass excrement*, *urine or spit if not ill*, *on green vegetable*,' is a training to be observed. (Same as Th. Sekh. 74)

105. '*I will not pass excrement*, *urine or spit if not ill*, *in the water if not ill*,' is a training to be observed. (Same as Th. Sekh. 75)

106. '*I will not pass excrement and urine standing*, *if not ill*,' is a training to be observed. (Same as Th. Sekh. 73)

107. '*Without cause*, *I will not climb a tree higher than a man*,' is a training to be observed. (Same as Mhs. Sekh. 100)

Recited, venerable ones, are the 107 rules after training. Concerning them, I ask the venerable ones: I hope that you are quite pure in this matter? And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask: I hope you are quite pure in this matter? The venerable ones are quite pure in this matter, therefore they are silent. Thus do I understand this.

The end of Sekhiya rules.

Adhikaraṇasamatha

These seven rules, venerable ones, for the deciding of legal questions come up for recitation: for the deciding, for the settlement of legal questions arising from time to time a verdict in the presence of may be given, a verdict of innocence may be given, a verdict of past insanity may be given, it may be carried out on (her) acknowledgement, (there is) the decision of the majority, the dicision for specific depravity, the covering up (as) with grass.

Recited, venerable ones, are the seven rules for the deciding of legal questions. Concerning them, I ask the venerable ones: I hope that you are quite pure in this matter? And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask: I hope that you are quite pure in this matter, therefore you are silent. Thus do I understand this.

The end of seven Adhikaraṇasamatha rules.

Recited, venerable ones, is the occasion, recited are the eight rules for offences involving defeat, recited are the sev-

enteen rules for offences entailing a formal meeting of the Order, recited are the thirty rules for offences of expiation involving forfeiture, recited are the one hundred seventy-eight rules for offences of expiation, recited are the eight rules for offences which ought to be confessed, recited are the one hundred and six rules for training, recited are the seven rules for the deciding of legal questions. So much (of the sayings) of the Lord, handed down in sutras, contained in sutras, comes up for recitation every half month. All should train there in harmony, on friendly terms, without contention.

The end of Bhikkhunī Pātimokkha.



Dharmagupta[208]

Homage to the Buddha, the fully enlightened One.

May the elders, the bhikkhunī listen to me. Today is the 15th day, it is on Observance day. If the Order is ready, let the Order recite the Pātimokkha.

Has not your previous work been completed? Elders, announce your purity. I am going to recite the Pātimokkha. All of us present here be attentive. Please pay attention so that the Pātimokkha will be completed.

Should any of you commit offence against the Pātimokkha please make it known. If not, one should remain silent, from the silence I shall understand you are all pure.

Each recitation will be made three times, the question is directed to each of us. After the third recitation should any bhikkhunī remember her offence, she should not conceal it. For concealing an offence against the Pātimokkha is said by the Lord Buddha to be indeed dangerous.

Therefore, should any bhikkhunī recall an offence, please make it known (to the Order). So that she will remain at ease.

Pārājika

There are 8 Pārājika rules:

1. Should any bhikkhunī engage in sexual inter-

208. **The Chinese Version of Tripitaka**, J. Takakusu, ed., Tokyo, I922, No. 1431, p. 103 b. ff.

course, act against a good way of life, even with an animal, she is defeated and no more in communion.[209]

2. Should any bhikkhunī with intent to steal take from an inhabited area or from a forest what is not given, the taking of what is not given being of such a nature that on its account kings would have the robber arrested and either executed, imprisoned or banished (censuring her thus), "*You are a robber, you are a fool, you are an idiot, you are a thief*," (then) the bhikkhunī taking anything not given of such a nature is defeated and no more in communion. (Same as Th. Pār. 2)

3. Should any bhikkhunī purposely deprive a human being of life or provide him with a (knife) taking life or recommend advantages in death or encourage him to kill himself in various ways with such thoughts in mind and such intentions in mind as, "*Good man, what (good) is this miserable life to you? Death is better for you than life*," (then) she is defeated and no more in communion also. (Same as Th. Pār. 3)

4. Should any bhikkhunī while having no acquaintance of it suggest that superior human state worthy of the Noble Ones' knowledge and vision is present in herself (saying) 'I know thus, I see thus' and afterwards on another occasion should she whether examined or not examined, having admitted the fault and being desirous of purification, say thus, "Friends, not knowing, I said '*I know*'; *not seeing, I said I see*'; *what I said was vain and false*'; (then) unless it was through over-estimation, she is defeated and no more in

209. This is the only manuscript without "not having disclaimed the training rules" compare to Th. Pār. 1.

communion also. (Same as Th. Pār. 4)[210]

5. Whatever bhikkhunī, filled with desire, should consent to rubbing, rubbing up against, rubbing down, or taking hold of, or touching, squeezing swaying, or pressing against a male person who is filled with desire, below the collar-bone, above the circle of the knees, she also becomes one who is defeated, she is not in communion.[211]

6. Whatever bhikkhunī, filled with desire, knowingly should consent to taking hold of the hand of a male person who is filled with desire or should allow him to hold the edge of her outer cloak, enter into a covered place, stand together, talk together, walk together, leaning against each other, touching each other's body, making an appointment, she also becomes one who is defeated, she is not in communion for acting against these eight offences.[212]

7. Whatever bhikkhunī, knowing that a bhikkhunī has fallen into a matter involving defeat, should neither herself reprove her, nor speak to a group, but when she may be remaining or deceased or expelled or withdrawn, should afterwards speak thus: 'Ladies, before I knew this bhikkhunī, she was a sister like this and like that,' and should neither herself reprove her nor should speak to a group, she also becomes one who is defeated, she is not in communion, she is one who conceals a fault. (Same as Th. Pār. 6)

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210. It is completed with; with intention, having no knowledge, speaking of superior human state, when speaking conscious that the audience are human beings, answering to human beings, speaking clearly, the audience understands.

211. Compare to Th. Pār. 5.

212. Th. Pār. 8 is different in details.

8. Whatever bhikkhunī should imitate him — a monk suspended by a complete Order, one who is disrespectful towards, who does not make amends towards, one who is unfriendly towards the rule, the discipline, the teacher's instruction — that bhikkhunī should be spoken to thus by the Order, is disrespectful towards, he does not make amends towards, he is unfriendly towards the rule, the discipline, the teacher's instruction. Do not imitate this monk, lady.' And if this bhikkhunī, being spoken to thus by these bhikkhunīs, should persist as before, that bhikkhunī should be admonished by the bhikkhunīs up to the third time for giving up this (course). If, being admonished up to the third time, she should give it up that is good but if she should not give it up, she also becomes one who is defeated, she is not in communion, she is an imitator of one who is suspended.[213] (Same as Th. Pār. 7)

These are the eight pārājika rules which I have recited to you; should any of you be defeated in any one of the rules, you are not in communion with the other bhikkhunīs. What is true in the beginning is also true at the end. I repeat my question if all of you are pure in these rules. I repeat my question for a second time if all of you are pure in these rules. I repeat my question for a third time if all of you are pure in these rules. If all of you are pure, remain silent. I will take your silence as a positive answer.

The end of pārājika rules.

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213. This is the only rule in Pārājika which allows 3 admonitions, the rest are offences from the first doing.

Saṅghādisesa

There are 17 Saṅghādisesa rules:

1. Should any bhikkhunī engage to act as go-between for (the purpose of conveying) a man's intentions to a woman or a woman's intentions to a man whether about marriage or about concubinage, (or) even for a temporary (arrangement), this entails initial and subsequent meetings of the Order. (Same as Tg. Sgd. 7)[214]

2. Should any bhikkhunī, being angry, desirous of venting anger, and displeased, accuse a bhikkhunī groundlessly of a case of defeat (thinking), 'Perhaps with this I may make her fall from the Good life', and afterwards on another occasion whether she is examined or not examined that litigation is (shown to be) groundless and the bhikkhunī admits to anger, this entails initial and subsequent meetings of the order.

3. Should any bhikkhunī, being angry, desirous of venting anger, and displeased, accuse a bhikkhunī of a case of defeat, using as a pretext any trifling litigation connected with other class (of fault, thinking) 'Perhaps with this I may make him fall from the Good life', and afterward on another occasion whether she is examined or not examined that litigation is (shown to be) connected with another class (of fault) and the bhikkhunī admits to anger, this entails initial and subsequent meetings of the Order.

4. Whatever bhikkhunī should go to an officer, file a

214. **Vibhanga** further explains that it is completed when: seeking male for female, seeking female for male, receiving words, carrying messages to that party, taking the answer to this party, but if they are already married then there is no offence.

case against a householder's son or a slave, or a work man, be it day or night, even thinking of it for as short period as rounding the fingers, that bhikkhunī has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away.[215]

5. Whatever bhikkhunī should knowingly receive a woman thief found to merit death, without having obtained permission from a king or an Order or a group or a guild or a company, unless she is allowable, that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 2)[216]

6. Whatever bhikkhunī, without having obtained permission from the Order which carried out the proceedings in accordance with the rule, the discipline, the teacher's instruction, not having learnt the group's desire, should restore a bhikkhunī suspended by a complete Order, that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 4)

7. Whatever bhikkhunī should go among villages alone, or should go to the other side of a river alone, or should be away for a night alone, or should stay behind a group alone, that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of that Order involving being sent away. (Same as Th. Sgd. 3)

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215. Th. Sgd. 1 differs in details.

216. **Vibhanga** explains that this offence is completed when: that bhikkhunī is a **pavattini** (preceptor), knowing that the woman is a thief, having given her a full ordination.

8. Whatever bhikkhunī, filled with desire, having accepted with her own hand from the hand of a man who is filled with desire, solid food or soft food, should eat it or partake of it, that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 5)

9. Whatever bhikkhunī should speak thus: 'What can this man, whether he is filled with desire or not filled with desire, do to you, lady, since you are not filled with desire? Please, lady, eat or partake of the solid food or the soft food which this man is giving to you, you having accepted it with your own hand,' that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 4)

10. Should any bhikkhunī attempt to cause a schism of the Order when it is in concord and should she undertake and endeavour in and persist in litigation conducive to schism of the Order, that bhikkhunī should be admonished by bhikkhunīs thus, 'Let the venerable one not attempt to cause a schism of the Order. Let the venerable one be at peace with the Order; for when the Order, being in concord and in agreement and without dispute, holds undivided recitations (of the Pātimokkha etc.) then it lives in comfort.' Should that bhikkhunī, being admonished by bhikkhunīs thus, endeavour as before, then that bhikkhunī should be remonstrated with by bhikkhunīs up to the third time so that she may relinquish (her endeavour). If on being remonstrated with up to the third time she relinquishes (her endeavour), that is good; if she should not relinquish it, this entails initial and subsequent meetings of the Order. (Same as Th. Sgd. 14)

11. There may be bhikkhunīs who are followers of that bhikkhunī, say, one or two or three, and who speak on her side and they may say thus, "*Let the venerable ones not admonish that bhikkhunī at all; for that bhikkhunī is a speaker of the Law and a speaker of the Discipline and she speaks in accordance with our desire and choice, she knows us and speaks (for us) and that is our wish.*" Those bhikkhunīs should be admonished by bhikkhunīs thus, "*Let not the venerable ones say thus; for that bhikkhunī is neither a speaker of the Law nor a speaker of the discipline. Let not schism of the Order be the venerable one's choice too. Let the venerable ones be at peace with the Order for when the Order, being in concord and in agreement and without dispute, holds undivided recitations (of the Pātimokkha etc.) then it lives in comfort.*" Should those bhikkhunīs, being admonished by bhikkhunīs thus, persist as before, then those bhikkhunīs should be admonished by bhikkhunīs up to the third time so that they may give it up. If on being admonished up to the third time they give it up, that is good; if they should not give it up, they have fallen into a matter that is an offence entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 15)

12. (It may be that) a bhikkhunī who is a corrupter of families (by gift of flowers etc.) and of bad behaviour lives in dependence on some village or town (and that) both her bad behaviour is seen and heard about and families corrupted by her are seen and heard about. That bhikkhunī should be admonished by bhikkhunīs thus, 'The venerable one is a corrupter of families and of bad behaviour. Both the venerable one's bad behaviour is seen and heard about, the families

corrupted by her are seen and heard about. Let the venerable one leave this abode. You have lived here long enough. Should that bhikkhunī, being admonished by bhikkhunīs thus, say to those bhikkhunis, 'The bhikkhunīs are guided by desire and guided by hate and guided by delusion and guided by fear. On account of such a fault they banish one and do not banish another,' then that bhikkhunī should be admonished by bhikkhunīs thus, 'Let the venerable one not say so. The bhikkhunīs are not guided by desire nor guided by hate nor guided by delusion nor guided by fear. The venerable one is a corrupter of families and of bad behaviour. Both the venerable one's bad behaviour is seen and heard about and families corrupted by her are seen and heard about. Let the venerable one leave this abode. You have lived here long enough'. Should that bhikkhunī on being admonished by bhikkhunīs thus, persist as before, then that bhikkhunī should be remonstrated with by bhikkhunīs up to the third time so that she may give it up. If on being remonstrated with up to the third time she gives it up that is good; if she should not give it up, she also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 17)

13. A bhikkhunī may be naturally difficult to admonish and when lawfully admonished by bhikkhunīs concerning the training precepts included in the recitation, she makes herself unadmonishable thus, "*Let the venerable ones not admonish me at all about either what is good or what is bad and I too shall not admonish the venerable ones at all about either what is good or what is bad. Let the venerable ones refrain from admonishing me.*" Then that bhikkhunī should

be admonished by bhikkhunīs thus: "*Let the venerable one not make herself unadmonishable*; *rather let the venerable one make herself admonishable. Let the venerable one herself lawfully admonish bhikkhunīs*, *and bhikkhunīs will lawfully admonish the venerable one*; *for the Blessed One's following comes to growth thus*, *that is to say by mutual rehabilitation.*" Should that bhikkhunī, being admonished by bhikkhunīs thus, endeavour as before, then that bhikkhunī should be remonstrated with by bhikkhunīs up to the third time so that she give it up. If on being admonished with up to the third time she gives up that is good; if she should not give it up, that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 16)

14. In case bhikkhunīs live in company, of evil habits, of evil repute, of evil ways of living, vexing the Order of bhikkhunīs, concealing one another's sins, those bhikkhunīs should be spoken to thus by the bhikkhunīs; 'Sisters are living in company… concealing one another's sins. Let the ladies desist; the Order praised this detachment in sisters.' But if these bhikkhunīs, being spoken to thus by the bhikkhunīs, should persist as before, these bhikkhunīs should be admonished by the bhikkhunīs up to the third time for giving up that (course). If, being admonished up to the third time they should give it up, that is good. If they should not give it up, these bhikkhunīs also have fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 12)

15. Whatever bhikkhunī should speak thus; "*Ladies*, *live you as though in company*, *do not you live otherwise.*"

For these are in the Order other bhikkhunīs of such habits, of such repute, of such ways of living, vexing the Order of bhikkhunīs, concealing one another's sins; the Order does not say anything to these. It is to you yourselves that the Order, out of disrespect, out of contempt, out of impatience, in gossiping, on poor evidence, says this: "*Sisters are living in company, of evil habits, of evil repute, of evil ways of living, vexing the Order of bhikkhunīs, concealing one another's sins. Let the ladies desist, the Order praised this detachment in sisters,*"… that bhikkhunī should be spoken to thus by the bhikkhunīs: "*Do not, lady,…*" speak thus: "*Sisters are living in company… detachment in sisters.*" And if that bhikkhunī, being spoken to thus by the bhikkhunīs, should persist as before, that bhikkhunī should be admonished by the bhikkhunīs up to a third time for giving up that (course). If, being admonished up to a third time, she should give it up, that is good. If she should not give it up, this bhikkhunī also has fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 13)

16. Whatever bhikkhunī, angry, displeased, should speak thus: "*I repudiate the enlightened One… I repudiate the training. What indeed are these recluses who are recluses, daughters of the Sakyans? For there are other recluses, conscientious, scrupulous, desirous of training; I will lead the Brahma-life among these,*" that bhikkhunī should be spoken to thus by the bhikkhunīs: 'Do not lady, angry, displeased, speak thus: '*I repudiate the Enlightened One… I will lead the Brahma-life among these.*' Be satisfied, lady, dhamma is well preached, lead the Brahma-life for the utter ending of ill. And

if that bhikkhunī, being spoken to thus by the bhikkhunīs, persisted as before, that bhikkhunī should be admonished by bhikkhunīs up to a third time for giving up that (course). If, being admonished up to a third time, she should give it up, that is good. If she should not give it up, that bhikkhunī also has fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 10)

17. Whatever bhikkhunī, overthrown in some legal question, angry, displeased, should speak thus: 'The bhikkhunīs are following a wrong course through desire… and the bhikkhunīs are following a wrong course through fear,' that bhikkhunī should be spoken to thus by the bhikkhunīs: 'Do not, lady, overthrown in some legal question, angry, displeased, speak thus 'The bhikkhunīs are following a wrong course through desire… and the bhikkhunīs are following a wrong course through fear.' The lady herself may go (wrong) from desire, and she may go (wrong) from hatred and she may go (wrong) from stupidity and she may go (wrong) from fear.' And if this bhikkhunī, being spoken to thus by the bhikkhunīs, persists as before, she should be admonished up to a third time for giving up that (course). If, being admonished to a third time, she should give it up, that is good. If she should not give it up, that bhikkhunī also has fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 11)

Elders, I have recited the Dharma called Saṅghādisesa consisting of 17 rules. Nine rules are called **Paṭhamapattika**, that is, offences when committed at the first act. Eight rules

are called **Yāvatatiyakā**, that is offences when committed after the third warning. Should any bhikkhunī have committed these offences, she must observe **manatta** in both the Sanghas. A minimum of twenty bhikkhunīs is required to put her back in the Sangha. Should there be even one bhikkhunī less, that act is nullified. Those bhikkhunī will be blamed by the Lord Buddha. This is the right way of observance.

I would ask you now, are you pure in these 17 rules of Saṅghādisesa? I repeat my question for a second time if you are pure in these rules. I repeat for a third time if you are pure in these rules. If you are pure, remain silent. I will take your silence as a positive answer.

The end of Saṅghādisesa rules.

Nissaggīya Pācittiya

There are 30 of Nissaggīya Pācittiya rules:

1. When the robe-material is settled, when a bhikkhunī's kaṭhina (privileges) have been removed, an extra robe may be worn for at most ten days for she who exceeds that (period), there is an offence of expiation involving forfeiture. (Same as Th. Niss. 13)

2. When the robe-material is settled, when a bhikkhunīs' kaṭhina (privileges) have been removed, if this bhikkhunī should be away, separated from the 5 robes, even for one night, except on the agreement of the bhikkhunīs, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 14)

3. When the robe-material is settled, when a bhikkhunī's kaṭhina (privileges) have been removed if robe-

material should accrue to the bhikkhunī not at the right time, it should be made up quickly. But if it is not sufficient for her, that robe-material may be laid aside by that bhikkhunī for a month at most, should she have any expectation that the deficiency may be supplied. If she should lay it aside for longer than that, even with the expectation (of the deficiency being supplied), there is an offence of expiation involving forfeiture. (Same as Th. Niss. 15)

4. Whatever bhikkhunī should ask a man or woman house holder who is not a relation (of her) for a robe, except at the right time, there is an offence of expiation involving forfeiture. This is the right time in this case; if a bhikkhunī becomes one whose robe is stolen or whose robe is destroyed; in this case this is the right time. (Same as Niss. 16)

5. If a man or a woman householder who is not a relation, asking (a bhikkhunī), should invite her (to take material for) many robes, then at most (material for) an inner and an upper robe, should be accepted as robe-material by that bhikkhunī; if she should accept more than that, there is an offence of expiation involving forfeiture. (Same as Niss. 17)

6. In case a robe-fund comes to be laid by for a bhikkhunī by a man or a woman householder who is not a relation (of her), thinking: 'I will present the bhikkhunī so and so with a robe, having got the robe in exchange for this robe-fund' then if that bhikkhunī, out of desire for something fine, approaching before being invited, should put forward a consideration with regard to a robe, saying: 'Indeed it would be well; do let the venerable one, having got a robe like this or like that in exchange for this robe-fund, present it to me,' there is an offence of expiation involving forfeiture. (Same as Th. Niss. 18)

7. In case various robe-funds come to be laid by for a bhikkhunī by two men householder or by (two) women householder who are not relations (of her), thinking: "*We will present the bhikkhunī so and so with robes, having got various robes in exchange for the various robe funds.' Then if that bhikkhunī, out of desire for something finer, approaching before being invited, should put forward a consideration with regard to a robe, saying, 'Indeed it would be well; do let the venerable ones, having got a robe like this or like that in exchange of the various robe funds, present it to me, the two together with one,*" there is an offence of expiation involving forfeiture. (Same as Th. Niss. 19)

8. In case a king or one in the service of a king or a brahmin or a householder should send a robe-fund for a bhikkhunī by a messenger, saying: "*Having got a robe in exchange for this robe fund, present the bhikkhunī so and so with a robe*," then if this messenger, approaching that bhikkhunī should say: 'Honoured sir, this robe-fund was brought for the venerable one; let the venerable one accept this robe-fund," then the messenger should be spoken to thus by this bhikkhunī: "*Sir, we do not accept a robe fund, but we accept a robe if it is not the right time and if it is allowable.*" If this messenger should say to the bhikkhunī: "*But is there someone who is the venerable one's attendant?*" then bhikkhunī, an attendant should be pointed out by the bhikkhunī in need of a robe — either one who is engaged in the monastery or a lay-follower saying: "*This is the bhikkhunīs' attendant.*" If this messenger, instructing this attendant, approaching that bhikkhunī, should speak thus: "*Honoured sir, I have instructed the person whom the venerable one*

pointed out as an attendant; *let the venerable one approach at the right time*, (*and*) *he will present you with a robe*," the bhikkhunīs, if that bhikkhunī is in need of a robe, approaching that attendant, she should state and remind him 2 or 3 times, saying: 'Sir, I am in need of a robe.' If while stating and reminding 2 or 3 times, she succeeds in obtaining that robe, that is good. If she does not succeed in obtaining it, she should stand silently for it 4 times, 5 times, 6 times at the utmost. If she succeeds in obtaining that is good. If she exerting herself further than that, succeeds in obtaining that robe, there is an offence of expiation involving forfeiture.

If she does not succeed in obtaining it, she should either go herself to where the robe-fund was brought from for her, or a messenger should be sent to say: "*That robe fund which you*, *sirs*, *sent for a bhikkhunī*, *is not of any use to that bhikkhunī. Let the gentleman make use of their own*, *let your own things be not lost.*" (Same as Th. Niss. 20)

9. Whatever bhikkhunī should take **coin**,[217] gold and silver, or should get another to take it (for her), there is an offence of expiation involving forfeiture.

10. Whatever bhikkhunī should engage in various transactions in which gold and silver is used, there is an offence of expiatiton involving forfeiture.

11. Whatever bhikkhunī should engage in various kinds of bartering, there is an offence of expiation involving forfeiture.

12. Whatever bhikkhunī should get another new bowl in exchange for a bowl mended in less than 5 places, there is

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217. Th. Niss. 2I does not mention the underlined (bold).

an offence of expiation involving forfeiture. That bowl is to be forfeited by that bhikkhunī to the company of bhikkhunīs, and whatever is the last bowl belonging to that company of bhikkhunīs, that should be given to this bhikkhunī with the words 'Bhikkhunī, this is a bowl for you; it should be kept until it breaks.' That is the proper course in this case.

13. Whatever bhikkhunī, herself asking for yarn, should have robe-material woven by weavers, there is an offence of expiation involving forfeiture.

14. A man or a woman householder who is not a relation may cause robe-material to be woven by weavers for a bhikkhunī. Then if that bhikkhunī, before being invited, going up to the weavers, should put forward a consideration with regard to the robe-material, saying: "Now sirs, this robe-material is being specially woven for me. Make it long and wide and rough and make it evenly woven and well woven and well scraped and well combed. If you do so we could give the venerable ones something or other in addition." And if the bhikkhunī, speaking thus, should give something or other in addition, even as little as the contents of a begging-bowl, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 28)

15. Whatever bhikkhunī, herself having given a robe to a bhikkhunī, being angry and displeased, should take it away or should cause it to be taken away, **the bhikkhunī who has been given the robe should return it**,[218] and for the bhikkhunī who has received it back, there is an offence of expiation involving forfeiture.

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218. Th. Niss. 26 does not mention the underlined (bold).

16. Those medicines which may be partaken of by ill bhikkhunīs, that is to say, ghee, fresh butter, oil, honey, molasses: accepting these, they may be used as a store for at most 7 days. For her who exceeds that (period), there is an offence of expiation involving forfeiture. (Same as Th. Niss. 25)

17. If a special robe should accrue to a bhikkhunī ten days before the full moon of the (first) **Kattika**, three months (of the rains having passed), it may be accepted by that bhikkhunī if she thinks of it (as something) special having accepted it, it should be laid aside until the robe-season. But if she should lay it aside for longer than that, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 29)

18. Whatever bhikkhunī should knowingly appropriate to herself an apportioned benefit belonging to the Order, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 30)

19. Whatever bhikkhunī, having had one thing asked for, should have another thing asked for, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 4)

20. Whatever bhikkhunī knowing that the donor has given to the Sangha for one purpose should spend it otherwise,[219] there is an offence of expiation involving forfeiture.

21. Whatever bhikkhunī, having asked for the Sangha herself, should spend it otherwise for Sangha, there is an offence of expiation involving forfeiture.

22. Whatever bhikkhunī should spend whatever the

219. **Vibhanga** gives a story of a bhikkhunī who performed a Pātimokkha meeting in the open. On inquiring she said that the bhikkhunīs do not have an Uposatha hall to hold the meeting. When the householders offered the sum for the building of the hall, she spent it on robes instead.

donor has given for another purpose, there is an offence of expiation involving forfeiture.

23. Whatever bhikkhunī, having asked for things which the donor has given to the Sangha should spend it on other purpose for the Sangha, there is an offence of expiation involving forfeiture.

24. Whatever bhikkhunī should make a hoard of bowls, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 1)

25. Whatever bhikkhunī should collect colourful bowls, there is an offence of expiation involving forfeiture.

26. Whatever bhikkhunī, having allowed another bhikkhunī for the use of sick robe,[220] should withdraw it afterward, there is an offence of expiation involving forfeiture.

27. Whatever bhikkhunī, thinking that robe-material (given) not at the right time is robe-material (given) at the right time, having allotted it should have it distributed, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 2)

28. Whatever bhikkhunī, having exchanged a robe with a bhikkhunī, should afterwards speak thus: "*Lady, take your robe, give this robe to me. That which is yours, that which is mine is mine. Give this to me, take away your own,*" (and) should take it away or should cause (another) to take it away, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 3)

29. If a bhikkhunī is bargaining for a heavy cloth, she may bargain for one (worth) at most four "*bronzes*". If she should bargain for one (worth) more than that there is an

220. Used during menstruation period.

offence of expiation involving forfeiture. (Same as Th. Niss. 11)

30. If a bhikkhunī is bargaining for a light cloth, she may bargain for one (worth) at most two and a half 'bronzes'. If she should bargain for one (worth) more than that, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 12)

Ladies, these are 30 Nissaggīya Pācittiya rules which have been recited. I would like to ask if you are pure in these rules. I repeat for a second time if all of you are pure in these rules. I repeat for a third time if all of you are pure in these rules. If all of you are pure, remain silent. I shall take your silence as a positive answer.

The end of 30 Nissaggīya Pācittiya rules.

Pācittiya

There are 178 Pācittiya rules:

1. In telling a conscious lie, there is an offence of expiation. (Same as Th. Pā. 97)

2. In insulting speech, there is an offence of expiation. (Same as Th. Pā. 98)

3. In **speaking two-tongued**,[221] there is an offence of expiation.

4. Whatever bhikkhunī should lie down **in the same room**[222] with a man, there is an offence of expiation.

5. Whatever bhikkhunī should lie down together with a female who has not received a full ordination more than 3 nights, there is an offence of expiation.

221. Th. Pāc. 99 has "slandering".

222. Th. Pāc. 102 has "in a covered place."

6. Whatever bhikkhunī should recite dhamma line by line together with an unordained female, there is an offence of expiation. (Same as Th. Pā. 100)

7. Whatever bhikkhunī should speak of a bhikkhunī's serious offence to one who is not ordained, except an agreement (to speak) of the Order, there is an offence of expiation. (Same as Th. Pā. 105)

8. Whatever bhikkhunī should speak of a condition of further superiority to one who is not ordained, if it is a fact, there is an offence of expiation. (Same as Th. Pā. 104)

9. Whatever bhikkhunī should teach dhamma to a man in more than 5-6 sentences, except when a sensible woman (be present), there is an offence of expiation. (Same as Th. Pā. 103)

10. Whatever bhikkhunī should dig the ground or have it dug, there is an offence of expiation. (Same as Th. Pā. 106)

11. For destruction of vegetable growth, there is an offence of expiation. (Same as Th. Pā. 107)

12. In evasion, in vexing, there is an offence of expiation. (Same as Th. Pā. 108)

13. In making (someone) look down upon another, in criticising, there is an offence of expiation. (Same as Th. Pā 109)

14. Whatever bhikkhunī, spreading or having spread in the open air a couch or a chair or a mattress or a stool, belonging to the Order, setting forth, should neither remove it nor have it removed, or should go away without asking (for permission), there is an offence of expiation. (Same as Th. Pā. 110)

15. Whatever bhikkhunī, spreading a sleeping-place or having it spread in a dwelling belonging to the Order, setting forth, should neither remove it nor have it removed, or should go away without asking (for permission), there is an

offence of expiation. (Same as Th. Pā. 111)

16. Whatever bhikkhunī should lie down in a sleeping-place in a dwelling belonging to the Order, knowing that she is encroaching upon (the space intended for) a bhikkhunī arrived first, saying, 'she for whom it becomes too crowded may depart,' doing it for this not for another, there is an offence of expiation. (Same as Th. Pā. 112)

17. Whatever bhikkhunī, angry, displeased, should throw out a bhikkhunī or cause her to be thrown out from a dwelling-place belonging to the Order, there is an offence of expiation. (Same as Th. Pā. 113)

18. Whatever bhikkhunī, in a lofty cell with an upper part, in a dwelling place belonging to the Order, should sit down or lie down on a couch or chair with removable feet, there is an offence of expiation. (Same as Th. Pā. 114)

19. Whatever bhikkhunī, knowing that the water contains life, should sprinkle grass or clay or should have them sprinkled, there is an offence of expiation. (Same as Th. Pā. 116)

20. When a large dwelling-place is being built for a bhikkhunī, an enclosure of 2 or 3 roofings may be determined upon for placing the door-bolts, for making the window-holes as far as the door-way, in establishing it when there are no crops. If, though established where there are no crops, she should (be) determined upon (something) more than that, there is an offence of expiation. (Same as Th. Pā. 115)

21. One meal in a public-house may be eaten by a bhikkhunī who is not ill. If she should eat more than that, there is an offence of expiation. (Same as Th. Pā. 117)

22. Whatever bhikkhunī should have a group-meal except other times, there is an offence of expiation. Other

times means when she is ill, during robe-season, robe making, taking a long journey, going by boat, etc.

23. If a bhikkhunī, going up to a family, (who) asking, should invite her (to take) cakes or barley-gruel, two or three bowlfuls, may be accepted by a bhikkhunī desiring them. Should she accept more than that, there is an offence of expiation. Having accepted 2 or 3 bowlfuls, having taken them back from there they must by shared together with the bhikkhunīs. This is the proper course in this case.

24. Whatever bhikkhunī should eat or partake of solid food or soft food at the wrong time, there is an offence of expiation.

25. Whatever bhikkhunī should eat or partake of solid food or soft food that was stored, there is an offence of expiation. (Same as Th. Pā. 121)

26. Whatever bhikkhunī should convey to her mouth nutriment not given, except water for cleansing the teeth, there is an offence of expiation. (Same as Th. Pā. 122)

27. Whatever bhikkhunī, having approached families before a meal, having sat down on a seat, should depart without informing the owner, there is an offence of expiation. (Same as Th. Pā. 15)

28. Whatever bhikkhunī, intruding upon a family with valuable,[223] should sit down, there is an offence of expiation.

29. Whatever bhikkhunī, going to a family with valuable, should sit in a covered place, there is an offence of expiation.

30. Whatever bhikkhunī should sit together with a

223. Th. Pā. 124 has "a family with food," here Dharmagupta explains that **Valuable** means a likable opposite sex.

man alone in the open, there is an offence of expiation.

31. Whatever bhikkhunī, saying to a bhikkhunī, 'Come, your reverence, we will go into a village or small town for alms food,' either causing to be given or not causing to be given (alms-food) to her, should dismiss her, saying, 'Go away, your reverence, neither talking nor sitting down with you comes to be a comfort for me either talking or sitting down alone comes to be a comfort for me' — if doing it just for this object, not for another, there is an offence of expiation. (Same as Th. Pā. 123)

32. When a bhikkhunī is not ill, an invitation (to accept) a requisite for 4 months may be accepted, unless there be a renewed invitation, unless there be a permanent invitation. If one should accept for longer than that, there is an offence of expiation. (Same as Th. Pā. 128)

33. Whatever bhikkhunī should go to see an army fighting, unless there is sufficient reason for it, there is an offence of expiation. (Same as Th. Pā. 129)

34. If there is some reason for a bhikkhunī for going to an army, that bhikkhunī may stay with the army for 2-3 nights. Should she stay longer than that, there is an offence of expiation. (Same as Th. Pā. 130)

35. If a bhikkhunī, staying with the army for 2-3 nights, should go to a sham-fight or to a troops in array or to the massing of the army or to see a review, there is an offence of expiation. (Same as Th Pā. 131)

36. Should a bhikkhunī drink fermented liquor and spirits, there is an offence of expiation. (Same as Th. Pā. 132)

37. In playing in the water, there is an offence of expiation. (Same as Th. Pā. 134)

38. In tickling with the fingers, there is an offence of

expiation. (Same as Th. Pā. 133)

39. Whatever bhikkhunī, when the Pātimokkha is being recited, should speak thus: 'On account of what are these lesser and minor rules of training recited? They only tend to remove, to vexation, to perplexity,' in disparaging a rule of training, there is an offence of expiation. (Same as Th. Pā.150)

40. Whatever bhikkhunī should frighten a bhikkhunī, there is an offence of expiation. (Same as Th. Pā. 136)

41. Whatever bhikkhunī should bathe (at intervals of) less than half a month, except at a right time, there is an offence of expiation. In this case this is a right time: thinking, "*a month and a half of the summer remains*," (and) 'the first month of the rains' — these are the two and a half months when there is hot weather when there is a fever weather; at a time of illness, at a time of work, at a time of going on a journey, at a time of wind and rain. This is a right time in this case. (Same as Th. Pā. 138)

42. Whatever bhikkhunī, not being ill, desirous of warming herself, should kindle or should cause a fire to be kindled, unless there is sufficient reason for it, there is an offence of expiation. (Same as Th. Pā. 137)

43. Whatever bhikkhunī should hide or should cause to hide a bhikkhunī's bowl or robe or a seat-mat or needle-case or girdle, even in fun, there is an offence of expiation. (Same as Th. Pā. 141)

44. Whatever bhikkhunī, herself having assigned a robe to a monk or a bhikkhunī or to a female probationer or to a male novice or to a female novice, should make use of it, (the robe) not having been taken away, there is an offence of expiation. (Same as Th. Pā. 140)

45. When a bhikkhunī obtains a new robe, any one mode of disfigurement of the 3 modes of disfigurment must be taken: either dark blue[224] or mud (colour) or black. If a bhikkhunī should make use of a new robe without taking any one mode of disfigurement of the 3 modes of disfigurement, there is an offence of expiation. (Same as Th. Pā. 139)

46. Whatever bhikkhunī should intentionally deprive a living thing of life, there is an offence of expiation. (Same as Th. Pā. 142)

47. Whatever bhikkhunī should knowingly make use of water that contains living things, there is an offence of expiation. (Same as Th. Pā. 143)

48. Whatever bhikkhunī should knowingly open up for a further (formal) act a legal question settled according to rule, there is an offence of expiation. (Same as Th. Pā. 144)

49. Whatever bhikkhunī, knowing of other bhikkhunī's Saṅghādisesa offence should conceal it, there is an offence of expiation.

50. Whatever bhikkhunī, being spoken to by a bhikkhunī, saying: "*Do come, lady, and settle this legal question*," and having answer: "Very good," (yet) if she is not afterwards prevented, should neither settle it nor should make an effort to get it settled, there is an offence of expiation. (Same as Th. Pā. 45)

51. Whatever bhikkhunī, having arranged together with a caravan (set on) theft, should knowingly go along the same high road, even at a distance of one village, there is an offence of expiation. (Same as Th. Pā. 145)

52. Whatever bhikkhunī should speak thus: 'In so far

224. Horner has 'dark green', **SBB**. XI, p. 407.

as I understand dhamma taught by the Lord, it is that in following those things called dangerous[225] by the Lords, there is no danger at all'; that bhikkhunī should be spoken to by the bhikkhunīs thus: 'Do not venerable one, speak thus, do not misrepresent the Lord, misrepresentation of the Lord is not at all seemly, and the Lord certainly would not speak thus; in many a figure, your reverence, are things that are dangerous called dangerous by the Lord, and in following these there is a veritable danger.' And if the bhikkhunī, when she has been spoken to thus by the bhikkhunīs, should persist as before, that bhikkhunī should be admonished by the bhikkhunīs up to the third time for giving up that (course). If, being admonished up to the third time, she should give it up, that is good. But if she should not give it up, there is an offence of expiation. (Same as Th. Pā. 159)

53. Whatever bhikkhunī should knowingly eat together with or be in communion with or lie down in a sleeping place with a bhikkhunī who talks thus, who has not acted according to the rule, who has not given up that view, there is an offence of expiation. (Same as Th. Pā. 147)

54. If even a female novice[226] should speak thus: 'In so far as I understand dhamma taught by the Lord, it is that in following those things called dangerous by the Lord, there is no danger at all,' that novice should be spoken to thus by the bhikkhunīs: 'Do not speak thus, reverend novice; do not misrepresent the Lord, misrepresentation of the Lord is not at all seemly, and the Lord certainly would not speak thus.

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225. Horner has 'stuṃbling blocks', **SBB**. XIII, p. 24.

226. One who is about to receive full ordination.

Reverend novice, in many a figure are things that are dangerous called dangerous by the Lord, and in following these, there is a veritable danger: And if that novice, when she has been spoken to thus by the bhikkhunīs, should persist as before, that novice should be spoken to thus by the bhikkhunīs: 'From today forth, reverend novice, the Lord can neither be referred to as your teacher, nor can that be yours of which other novices get the chance, namely, the lying down to sleep for 2 or 3 nights with bhikkhunīs. Get away with you, depart.' Whatever bhikkhunī should knowingly encourage or should support or should eat with or should lie down in a sleeping-place with a novice thus expelled, there is an offence of expiation. (Same as Th. Pā. 148)

55. Whatever bhikkhunī, being spoken to by bhikkhunīs regarding a rule, should speak thus: 'Your reverences, I will not train myself in this rule of training until I have inquired about it of another bhikkhunī, experienced, expert in discipline; there is an offence of expiation. Bhikkhunīs, it should be learnt, it should be investigated by a bhikkhunī who is training. This is the proper course here. (Same as Th. Pā. 149)

56. Whatever bhikkhunī, during the recitation of Pātimokkha, speaking thus: "*Lady, the recitation of Pātimokkha causes trouble, shame, doubt, insult and destruction of precepts,*" there is an offence of expiation.

57. Whatever bhikkhunī, while the Pātimokkha is being recited every half month, should speak thus: 'Only now do I understand that this rule is, as is said, handed down in a sutra,[227] contained in a sutra, (and) comes up for recitation

227. Horner has "clause" **SBB**. XIII, p. 44.

every half month'; if other bhikkhunīs should know concerning this bhikkhunī that this bhikkhunī has sat down 2 or 3 times before, not to listen, while the Pātimokkha was being recited, there is not only no freedom for that bhikkhunī on account of her ignorance, but she ought to be dealt with according to the rule for the offence into which she has fallen there, and also her pretentious manner,[228] saying: 'Your reverence, this is bad for you, this is badly gotten by you, that you, while the Pātimokkha is being recited, do not attend applying yourself properly.' This is for her who put on pretentious manner is an offence of expiation. (Same as Th. Pā. 151)

58. Whatever bhikkhunī, having given away a robe to a bhikkhunī by means of a complete Order should afterwards engage in criticism saying 'The bhikkhunīs are appropriating a benefit belonging to the Order according to acquaintanceship,' there is an offence of expiation.

59. Whatever bhikkhunī, when the Order is engaged in decisive talk, not having given the consent, rising up from her seat, should depart, there is an offence of expiation. (Same as Th. Pā 158)

60. Whatever bhikkhunī, having given (her) consent for legitimate (formal) acts, should afterwards engage in criticism, there is an offence of expiation. (Same as Th. Pā. 157)

61. Whatever bhikkhunī should stand overhearing bhikkhunīs when they quarrelling, disputing, engaged in contention, saying, 'I will hear what they say,' if having done it for just this object, not for another, there is an offence of expiation. (Same as Th. Pā. 156)

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228. Horner has "and further confusion should be put on her", XIII, p. 44.

62. Whatever bhikkhunī, angry, displeased, should give a bhikkhunī a blow, there is an offence of expiation. (Same as Th. Pā. 152)

63. Whatever bhikkhunī, angry, displeased, should raise the palm of the hand against a bhikkhunī, there is an offence of expiation. (Same as Th. Pā, 153)

64. Whatever bhikkhunī should defame a bhikkhunī with an unfounded charge of an offence entailing a formal meeting of the order, there is an offence of expiation. (Same as Th. Pā. 154)

65. Whatever bhikkhunī should cross the threshold of a palace while the anointed king has not come out, has not put away his valuables, there is an offence of expiation.

66. Whatever bhikkhunī should pick up or should cause (someone) to pick up a treasure or what is considered as a treasure, except within a monastery or within a house, there is an offence of expiation. But if a bhikkhunī, having picked up or caused (someone) to pick up treasure or what is considered as treasure, that is within a monastery or within a house, it should be laid aside, thinking, it will be for him who will take it.' This is the proper course here. (Same as Th. Pā. 161)

67. Whatever bhikkhunī should enter the village at a wrong time without informing other bhikkhunīs, there is an offence of expiation.

68. When a new couch or chair is being made for a bhikkhunī, the legs should be made eight finger-breadths (high) according to the accepted finger-breadth, except for the knotched ends below. In exceeding this (measure) there is an offence of expiation involving cutting down. (Same as Th. Pā. 163)

69. Whatever bhikkhunī should have a couch or a

chair made covered with cotton, there is an offence of expiation involving tearing off. (Same as Th. Pā. 164)

70. Whatever bhikkhunī should eat garlic, there is an offence of expiation (Same as Th. Pā. 1)

71. Whatever bhikkhunī should pull out hair in narrow places,[229] there is an offence of expiation. (Same as Th. Pā. 2)

72. If a bhikkhunī should want to take an ablution with water, she may take at most (a measure of) two finger joints. For whoever exceeds this, there is an offence of expiation. (Same as Th. Pā. 5)

73. Whatever bhikkhunī should use a piece of smooth lac,[230] there is an offence of expiation. (Same as Th. Pā. 4)

74. Whatever bhikkhunī should touch the secret place,[231] there is an offence of expiation. (Same as Th. Pā. 3)

75. Whatever bhikkhunī should stay close to a monk catering him with drinking water or fanning him while he is eating, there is an offence of expiation. (Same as Th. Pā. 6)

76. Whatever bhikkhunī, having asked for raw grain or having had it asked for or having roasted it or having caused it to be roasted, or having pounded it, or having caused it to be pounded, or having cooked it or having caused it to be cooked, should eat it, there is an offence of expiation. (Same as Th. Pā. 7)

77. Whatever bhikkhunī should throw excrement and

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229. "narrow places" means under arms and over the secret place. Horner has "let the hair of the body grow", **SBB**. XIII, p. 247.

230. for purpose of masturbation. Horner has "application of lac" **SBB**. XIII, p. 249.

231. Horner has "slapping with the palms of the hands" **SBB**. XIII, p. 248.

urine onto the green, there is an offence of expiation.[232]

78. Whatever bhikkhunī, having urinated (in a container) at night, the next morning should throw it over the wall without looking, there is an offence of expiation.[233]

79. Whatever bhikkhunī should go to listen to singing or music, there is an offence of expiation.

80. Whatever bhikkhunī should stand together with or should talk with a man, the one with the other, in a secluded place, there is an offence of expiation. (Same as Th. Pā. 12)

81. Whatever bhikkhunī should go to a covered place together with a man, there is an offence of expiation.

82. Whatever bhikkhunī should stand together with or should talk with a man, the one with the other, on a carriage, or in a close-end lane or at cross-roads or should whisper in his ear or should dismiss the bhikkhunī who is her companion, there is an offence of expiation. (Same as Th. Pā. 14)

83. Whatever bhikkhunī, having entered a house, should leave without having informed (the owner), there is an offence of expiation.

84. Whatever bhikkhunī, having entered a house, should sit on the bed without permission, there is an offence of expiation.

85. Whatever bhikkhunī, having entered a house, should spread a sleeping place without permission, there is an offence of expiation.

86. Whatever bhikkhunī should enter a dark room together with a man, there is an offence of expiation.

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232. Compare to Th. Pāc. 9.

233. Compare to Th. Pāc. 8.

87. Whatever bhikkhunī, not understanding, should carry a message from one person to another, there is an offence of expiation.

88. Whatever bhikkhunī, with trivial cause, should curse herself with the three stages of being; hell, preta and animal, saying thus: "*If I have such case may I never be born in the vehicle of the Buddha, may I fall into the three stages, and should you have such fate may you also fall into the three stages, may you never be born in the vehicle of the Buddha,*" there is an offence of expiation.

89. Whatever bhikkhunī, having quarrelled, disputing and not remembering correctly,[234] should beat her breasts and weep, there is an offence of expiation.[235]

90. Should two bhikkhunīs share the same couch, there is an offence of expiation. (Same as Th. Pā. 31)

91. Should two bhikkhunīs share the same spread-cloth or covering cloth, there is an offence of expiation. (Same as Th. Pā. 32)

92. Whatever bhikkhunī, knowing that the other bhikkhunī has been there before, should recite mantras, ask and answer questions in front of her to cause disturbances, there is an offence of expiation.[236]

93. Whatever bhikkhunī should neither attend to an ailing (woman) who lives with her nor should make an effort to get her attended to, there is an offence of expiation. (Same as Th. Pā. 34)

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234. The dispute or case which the Sangha has already finalised.

235. Compare to Th. Pāc. 20

236. Compare to Th. Pāc. 155.

94. Whatever bhikkhunī, having given quarters to a bhikkhunī, should, angry, displeased, throw her out or have her thrown out, there is an offence of expiation. (Same as Th. Pā. 35)

95. Whatever bhikkhunī, in the 3 seasons,[237] should travel to places, there is an offence of expiation. Except at other times.

96. Whatever bhikkhunī, having kept the rain-retreat, should not set on an alms-tour, even her (a distance of) 5 or 6 yojanas, there is an offence of expiation. (Same as Th. Pā. 40)

97. Whatever bhikkhunī should travel to a boundary, a place suspicious of danger, there is an offence of expiation.

98. Whatever bhikkhunī should travel within the region, a place suspicious of danger, there is an offence of expiation.

99. Whatever bhikkhunī, keeping close company of house holders, or sons of house holders, behaving against the teaching of the Buddha. Other bhikkhunīs should speak to her thus: "*Sister, do not keep company of lay people and behave against the teaching of the Buddha, living apart from them will increase benefit in dhamma, enable you to live peacefully.*" And if that bhikkhunī, being spoken to thus by the bhikkhunīs, persisted as before, that bhikkhunī should be admonished by the bhikkhunīs up to a third time for giving up that (course). If, being admonished up to a third time, she should give it up, that is good. If she should not give it up, that bhikkhunī also has fallen into a matter that is an offence of expiation.

100. Whatever bhikkhunī should go to see a king's

237. Rain-retreat is meant here.

pleasure house or a picture gallery or a park or a pleasure grove or a lotus pond, there is an offence of expiation.

101. Whatever bhikkhunī should bathe nakedly in a canal, spring, in which water flows, there is an offence of expiation.[238]

102. Should a bhikkhunī want to have a bathing a cloth made, it must be made to a (proper) measure. The (proper) measure is: 4 Sugata-spans in length, 2½ Sugata-spans[239] in width. Should she exceed this (measure), there is an offence of expiation involving cutting down.

103. Whatever bhikkhunī, having taken apart or having made (another) take apart another bhikkhunī's robe, if she is not afterwards prevented should neither sew it nor should make an effort to get it sewn, should she exceed the fourth and fifth days, there is an offence of expiation. (Same as Th. Pā. 23)

104. Whatever bhikkhunī should not examine her samghati more than 5 days, there is an offence of expiation.[240]

105. Whatever bhikkhunī should cause the loss of the robes which are gift to a group, there is an offence of expiation. (Same as Th. Pā 26)

106. Whatever bhikkhunī should ordain a maiden under 20 years of age, there is an offence of expiation. (Same as Th. Pā. 71)

107. Whatever bhikkhunī should give recluse's robe to

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238. Compare to Th. Pāc. 21. To prevent them from being sexually aroused.

239. Compare to Th. Pāc. 22 the width of a bathing cloth for Theravāda is 2 Sugata-spans.

240. Same as Sar. Pāc. 131.

a non-Buddhist or layperson, there is an offence of expiation.

108. Whatever bhikkhunī, **being afraid that her pupil might not have** *a share*,[241] should hold back a legally valid division of robes, there is an offence of expiation.

109. Whatever bhikkhunī should intentionally withhold a legal valid removal of the kaṭhina (privileges) at a moment to preserve the 5 privileges, there is an offence of expiation.[242]

110. Whatever bhikkhunī should prevent the Sangha for a legal valid removal of the kaṭhina (privileges) to preserved the 5 privileges, there is an offence of expiation.[243]

111. Whatever bhikkhunī, having said to other bhikkhunī thus: 'I will settle down this dispute,' should not do it, there is an offence of expiation.[244]

112. Whatever bhikkhunī should give food with her own hands to a layperson or to a non-Buddhist recluse, there is an offence of expiation.

113. Whatever bhikkhunī should serve a householder,[245] there is a offence of expiation. (Same as Th. Pā. 44)

114. Whatever bhikkhunī should spin yarn, there is an offence of expiation. (Same as Th. Pā. 43)

115. Whatever bhikkhunī, having entered a house, should sit or lie down on a sofa or a divan, there is an offence of expiation.

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241. Th. Pāc. 27 does not have the underlined (bold here).

242. Compare to Th. Pā. 30.

243. This rule is almost repetitious of the previous one, see also Msg. Pāc. 88.

244. Compare to Msg. Pā. I25.

245. Horner has "household work."

116. Whatever bhikkhunī, having entered a house, having asked a householder to spread the sleeping place for the night, next morning should leave without informing, there is an offence of expiation.

117. Whatever bhikkhunī should practice the recitation of worldly mantras, there is an offence of expiation.[246]

118. Whatever bhikkhunī should teach others to recite worldly mantras, there is an offence of expiation.[247]

119. Whatever bhikkhunī should ordain a pregnant woman, there is an offence of expiation.

120. Whatever bhikkhunī should ordain a woman still giving suck, there is an offence of expiation.

121. Whatever bhikkhunī should ordain a maiden who is under twenty years of age, there is an offence of expiation.

122. Whatever, bhikkhunī should ordain a maiden who is 18 years of age but has not learned for 2 years in the precepts, there is an offence of expiation.

123. Whatever bhikkhunī should ordain a maiden who is 18 years of age who has learned the precepts[248] for 2 years but has not trained in the six rules, there is an offence of expiation.

124. Whatever bhikkhunī should ordain a maiden who is 18 years of age, who has learned the precepts and trained in the six rules but the Sangha has not agreed upon, there is

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246. Compare to Sar. Pār. 141.

247. Compare to Sar. Pār. 142.

248. In other schools the precepts usually means the six rules, but here Dharmagupta seems to differentiate between precepts and the six rules. Possibly the precepts means the total precepts of the Pātimokkha.

an offence of expiation.

125. Whatever bhikkhunī, knowing that the woman is 10 years of age, has been married, has learned the precepts for 2 years but is under 12 years of age, should ordain her, there is an offence of expiation.[249]

126. Whatever bhikkhunī, knowing that the woman is 10 years of age, has been married, has learned the precepts for 2 years, has become 12 years of age, should ordain her without informing the Sangha, there is an offence of expiation.[250]

127. Whatever bhikkhunī, knowing that a woman is like this,[251] should give her full ordination, there is an offence of expiation.

128. Whatever bhikkhunī, having given ordination to number of disciples should not teach them of the precepts and the six rules for 2 years, there is an offence of expiation.

129. Whatever bhikkhunī should not follow her teacher to learn the precepts for 2 years, there is an offence of expiation.

130. Whatever bhikkhunī should give full ordination without the agreement of the Sangha, there is an offence of expiation.

131. Whatever bhikkhunī, being under 12 years standing, should give full ordination, there is an offence of expiation.

132. Whatever bhikkhunī, having 12 years standing, but the Sangha is not agreed upon, should give full ordination, there is an offence of expiation.

133. Whatever bhikkhunī, on being told, ‘You have

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249. Compare to Th. Pā. 65.

250. Compare to Th. Pā. 67.

251. Meaning a prostitute, compare to Sar. Pā. 120.

ordained sufficiently, lady, for the time being,' and having answered, 'Very good,' should afterwards criticise, there is an offence of expiation. (Same as Th. Pā. 76)

134. Whatever bhikkhunī should ordain a woman without permission of her parents or husband, there is an offence of expiation.

135. Whatever bhikkhunī, knowing that a woman is still in love with a man, who is still in grief, should give her full ordination, there is an offence of expiation.[252]

136. Whatever bhikkhunī, having said to a probationer thus: 'If you, lady, will give up this, and study this, then I will ordain you,' should not give her ordination, there is an offence of expiation.[253]

137. Whatever bhikkhunī, having said to a probationer: 'If you, lady, will give me a robe, them will I ordain you,' (yet) if she is not afterwards prevented, should neither ordain her nor should make an effort to get her ordained, there is an offence of expiation. (Same as Th. Pā. 77)

138. Whatever bhikkhunī, being ordained for less than 12 years should give ordination, there is an offence of expiation. (Same as Th. Pā. 74)

139. Whatever bhikkhunī, having given the lower ordination, should give full ordination among both Sanghas on the following day, there is an offence of expiation.[254]

140. Whatever bhikkhunī, **not ill**,[255] should not go for

252. Compare to Th. Pā. 79.

253. Compare to Th. Pā. 78.

254. Compare to Th. Pā. 81.

255. Th. Pā. 58 does not have the underlined (bold here).

exhortation, there is an offence of expiation.

141. Every half month, a bhikkhunī should approach the bhikkhu Sangha for exhortation. For she who transgresses this, there is an offence of expiation.[256]

142. Whatever bhikkhunī, having kept the rain-retreat, should not invite both sanghas in respect of three matters: what was seen or heard or suspected, there is an offence of expiation. (Same as Th. Pā. 57)

143. Whatever bhikkhunī should spend the rain-retreat in a residence where there is no monk, there is an offence of expiation. (Same as Th. Pā. 56)

144. Whatever bhikkhunī should enter an ārāma without asking (for permission) if a monk be there, there is an offence of expiation. (Same as Th. Pā. 51)

145. Whatever bhikkhunī should revile or abuse a monk, there is an offence of expiation. (Same as Th. Pā. 52)

146. Whatever bhikkhunī, being quick tempered, **not remembering the case well**,[257] should abuse other bhikkhunīs, there is an offence of expiation.

147. Whatever bhikkhunī, without having obtained permission from on Order or from a group, should allow a man to burst a boil (on her body) or bind it, there is an offence of expiation.[258]

148. Whatever bhikkhunī, on being invited, having eaten should eat dried grain again, there is an offence of expiation.[259]

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256. Compare to Th. Pā. 59.

257. Th. Pā. 53 does not have the underlined (bold here).

258. Compare to Th. Pā. 60.

259. Compare to Th. Bhikkhu Pā. 35.

149. Whatever bhikkhunī should be jealous of other family,[260] there is an offence of expiation.

150. Whatever bhikkhunī should smear her body with scented powder, or cover with scented material, there is an offence of expiation.[261]

151. Whatever bhikkhunī should rub herself with sesamum seeds, there is an offence of expiation.[262]

152. Whatever bhikkhunī should cause (herself) to be rubbed or should cause (herself) to be massaged by a bhikkhunī, there is an offence of expiation. (Same as Th. Pā. 90)

153. Whatever bhikkhunī should cause (herself) to be rubbed or should cause (herself) to be massaged by a probationer, there is an offence of expiation. (Same as Th. Pā. 91)

154. Whatever bhikkhunī should cause (herself) to be rubbed or should cause (herself) to be massaged by a female novice, there is an offence of expiation. (Same as Th. Pā. 92)

155. Whatever bhikkhunī should cause (herself) to be rubbed or should cause (herself) to be massaged by a woman householder, there is an offence of expiation. (Same as Th. Pā. 93)

156. Whatever bhikkhunī should wear an underlined inner robe,[263] there is an offence of expiation.

157. Whatever bhikkhunī should have woman's orna-

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260. Because that family offers other bhikkhunīs in plentiful, the sense is somewhat different from Th. Pāc. 55.

261. Compare to Th. Pā. 88.

262. Compare to Th. Pā. 89.

263. Underlined or stuffed with cotton, so as to enlarge her hips, compare to Th. Pā. 86.

ments, there is an offence of expiation. Except with time and cause, e.g. use on purpose of disguise to escape.

158. Whatever bhikkhunī who is not ill should use an umbrella and sandals, there is an offence of expiation. (Same as Th. Pā. 84)

159. Whatever bhikkhunī who is not ill should go in a vehicle, there is an offence of expiation. (Same as Th. Pā 85)

160. Whatever bhikkhunī should enter a village without covering her shoulders with her robe, there is an offence of expiation.

161. Whatever bhikkhunī should go to a family in the evening without invitation, there is an offence of expiation.[264]

162. Whatever bhikkhunī, having opened the door of an ārāma in the evening without informing other bhikkhunīs, should go outside, there is an offence of expiation.[265]

163. Whatever bhikkhunī, having opened the door of an ārāma when the sun has already gone without informing other bhikkhunīs, should go outside, there is an offence of expiation.

164. Whatever bhikkhunī should keep neither the earlier or the latter rain-retreat, there is an offence of expiation.

165. Whatever bhikkhunī, knowing that the woman has constant flow of excrement or urine, or mucus or saliva, should give her full ordination, there is an offence of expiation.[266]

166. Whatever bhikkhunī, knowing that the woman has two sex organs, should give her full ordination, there is

264. Same as Mhs. Pā. 170.

265. Same as Mhs. Pā. 169.

266. Same as Mhs. Pā. 125.

an offence of expiation.[267]

167. Whatever bhikkhunī, knowing that the woman has the same outlet for both excrement and urine, should give her full ordination, there is an offence of expiation.[268]

168. Whatever bhikkhunī, knowing that the woman has debt and disease,[269] should give her full ordination, there is an offence of expiation.

169. Whatever bhikkhunī should study worldly subject for profession, there is an offence of expiation.[270]

170. Whatever bhikkhunī should teach worldly subject to laypeople, there is an offence of expiation.[271]

171. Whatever bhikkhunī, having been driven (from the monastery) should refuse to leave, there is an offence of expiation.[272]

172. Whatever bhikkhunī should ask a question of a monk at an **improper time**[273] there is an offence of expiation. (Same as Th. Pā. 95)

173. Whatever bhikkhunī, knowing that (the bhikkhunī) has been there before, should disturb her by standing, walking, sitting or lying down in front of her, there is an offence of expiation.

174. Whatever bhikkhunī, knowing that it is the bhikk-

267. Same as Mhs. Pā. 176.

268. Same as Mhs. Pā. 177.

269. Such that she cannot help herself, Same as Mhs. Pā. 178.

270. Same as Mhs. Pā. I46.

271. Same as Mhs. Pā. 147.

272. Same as Mhs. Pā. 172.

273. Horner has "who has not given leave," **SBB**. XIII, p. 4I5.

hunī ārāma, should have a stupa erected, there is an offence of expiation.

175. On seeing a newly ordained bhikkhunī, a bhikkhunī must show proper respect, e.g. asking and inviting her to a seat. If a bhikkhunī does not observe thus, there is an offence of expiation.[274]

176. Whatever bhikkhunī should walk swayingly to cause attraction, there is an offence of expiation.

177. Whatever bhikkhunī should dress like a lay-woman with ornaments, and put on scented powder for pleasure, there is an offence of expiation.

178. Whatever bhikkhunī should have a non-Buddhist female applied scented powder on her body, there is an offence of expiation.[275]

Elders, there are 178 rules in Pācittiya. I would like to ask if you are pure in these rules. I repeat for a second time if all of you are pure in these rules. I repeat for a third time if all of you are pure in these rules. If all of you are pure, remain silent. I shall take your silence as a positive answer.

The end of 178 Pācittiya rules.

Pāṭidesaniya

There are 8 Pāṭidesaniya rules as follows:

1. Whatever bhikkhunī, who is not ill, having had

274. Same as Mhs. Pā. 179.

275. Compare to Mula. Pā. 165.

butter[276] asked for, should partake of it, there is an offence to be confessed.

2. oil.
3. honey.
4. sugar.
5. milk.
6. curd.
7. fish.
8. meat.

Elders, there are 8 rules in Pāṭidesaniya. I would like to ask if you are pure in these rules. I repeat for a second time if all of you are pure in these rules. I repeat for a third time if all of you are pure in these rules. If all of you are pure, remain silent. I shall take your silence as a positive answer.

The end of 8 Pāṭidesaniya rules.

Sekhiya

There are 100 rules for training:

1. '*I will put on the inner robe properly*,' is a training to be observed.

2. '*I will put on the 5 robes properly*.' is a training to be observed.

3. '*Not turning the robe inside out will I go amidst the houses*,' is a training to be observed.

4. '*Not turning the robe inside out will I sit down*

276. The following rules are exactly the same except change at the underlined (bold). Dharmagupta Pāṭidesaniya follows Mahāsaṅghika rather than Theravāda.

amidst the houses,' is a training to be observed.

5. '*Not tying the robe around my neck will I go amidst the houses*,' is a training to be observed.

6. '*Not tying the robe around my neck will I sit down amidst the houses*,' is a training to be observed.

7. '*Not covering up the head will I go amidst the houses*,' is a training to be observed. (Same as Th. Sekh. 23)

8. '*Not covering up the head*[277] *will I sit down amidst the houses*,' is a training to be observed. (Same as Th. Sekh. 24)

9. '*Not* **jumping**[278] *will I go amidst the houses*,' is a training to be observed.

10. '*Not jumping will I sit down amidst the houses*,' is a training to be observed.

11. '*I will not sit on my feet amidst the houses*,' is a training to be observed.

12. '*Not with arms akimbo will I go amidst the houses*,' is a training to be observed. (Same as Th. Sekh. 21)

13. '*Not with arms akimbo will I sit down amidst the houses*,' is a training to be observed. (Same as Th. Sekh. 22)

14. '*Not swaying the body will I go amidst the houses*,' is a training to be observed. (Same as Th. Sekh. 15)

15. '*Not swaying the body will I sit down amidst the houses*,' is a training to be observed. (Same as Th. Sekh. 16)

16. '*Not swaying the arms will I go amidst the houses*,' is a training to be observed. (Same as Th. Sekh. 17)

17. '*Not swaying the arms will I sit down amidst the*

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277. Horner has "muffled up," **SBB**. XIII, p. 126.

278. Th. Sekh. 25 has "tip-toeing."

houses,' is a training to be observed. (Same as Th. Sekh. 18)

18. '*Properly clad will I go amidst the houses*,' is a training to be observed. (Same as Th. Sekh. 3)

19. '*Properly clad will I sit down amidst the houses*,' is a training *to* be observed. (Same as Th. Sekh. 4)

20. '*With the eyes cast down will I go amidst the houses*,' is a training *to* be observed. (Same as Th. Sekh. 7)

21. '*With the eyes cast down I sit down amidst the houses*,' is a training to be observed. (Same as Th. Sekh. 8)

22. '*Well-controlled will I go amidst the houses*,' is a training *to* be observed. (Same as Th. Sekh. 5)

23. '*Well-controlled will I sit down amidst the houses*,' is a training to be observed. (Same as Th. Sekh. 6)

24. '*Not with loud laughter will I go amidst the houses*,' is a training to be observed. (Same as Th. Sekh. 11)

25. '*Not with loud laughter will I sit down amidst the houses*,' is a training to be observed. (Same as Th. Sekh. 12)

26. '*Attentively will I accept almsfood*,' is a training to be observed. (Same as Th. Sekh. 27)

27. '*I will accept rice at an even level* (*of the bowl*),' is a training to be observed.[279]

28. '*I will accept curry at an even level* (*of the bowl*),' is a training *to* be observed.

29. '*I will eat rice with equal curry*,' is a training to be observed. (Same as Th. Sekh. 34)

30. '*I will eat accordingly*,'[280] is a training to be observed.

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279. Compare to Th. Sekh. 29.

280. In a sense that what is to be taken first should take first.

31. '*Not digging the rice unevenly*[281] *will I eat alms-food*,' is a training to be observed. (Same as Th. Sekh. 33)

32. '*I will not eat curry or rice, having asked for it myself, if not ill*,' is a training to be observed. (Same as Th. Sekh. 37)

33. '*I will not cover up the curry and the condiment with rice*,[282] *desiring something more*,' is a training to be observed. (Same as Th. Sekh. 36)

34. '*Not cautious-mindedly will I look at others' bowls*,' is a training to be observed. (Same as Th. Sekh. 38)

35. '*Looking at*[283] *the bowl will I eat almsfood*,' is a training to be observed. (Same as Th. Sekh. 32)

36. '*I will not make up too large a mouthful*,' is a training to be observed. (Same as Th. Sekh. 39)

37. '*I will not open the mouth*[284] *when the mouthful is not brought close*,' is a training to be observed. (Same as Th. Sekh. 41)

38. '*I will not talk with a mouthful in the mouth*,' is a training to be observed. (Same as Th. Sekh. 43)

39. '*I will not eat tossing up balls* (*of food*),' is a training to be observed. (Same as Th. Sekh. 44)

40. '*While eating I will not allow rice or food to fall off my mouth*,' is a training to be observed.

41. '*I will not eat stuffing the cheeks*,' is a training to be observed. (Same as Th. Sekh. 46)

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281. Horner has "on continuous alms-tour;" **SBB**. XIII, p. 129.

282. Horner has "conjey," **SBB**. XIII, p. 132.

283. In the sense of being mindful, Horner has "thinking of," **ibid**. p. 129.

284. Horner has "the door of the face," **ibid**. p. 134.

42. '*I will not eat smacking the lips*,' is a training to be observed. (Same as Th. Sekh. 50)

43. '*I will not eat making a hissing sound*,' is a training to be observed. (Same as Th. Sekh. 51)

44. '*I will not eat licking the hand*,'[285] is a training to be observed. (Same as Th. Sekh. 52)

45. '*I will not eat shaking the hands about*,' is a training to be observed. (Same as Th. Sekh. 47)

46. '*I will not clean the bowl*[286] *and eat it*,' is a training to be observed. (Same as Th. Sekh. 53)

47. '*I will not eat licking my lips*,' is a training to be observed. (Same as Th. Sekh. 54)

48. '*I will not accept a drinking utensil while my hands* (*are soiled*) *with food*,' is a training to be observed. (Same as Th. Sekh. 55)

49. '*I will not pass excrement*, *urine or spit if not ill*, *on green vegetable*,' is a training to be observed. (Same as Th. Sekh. 74)

50. '*I will not pass excrement*, *urine or spit if not ill*, *in the water if not ill*,' is a training to be observed. (Same as Th. Sekh. 75)

51. '*I will not pass excrement and urine*[287] *standing*, *if not ill*,' is a training to be observed. (Same as Th. Sekh. 73)

52. '*I will not teach dhamma to* (*someone*) *who is not ill*, *who turns his cloak inside out*,' is a training to be observed.

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285. Horner has "the fingers," **ibid**.

286. Horner has "licking the bowl," **SBB**. XIII, p. 138.

287. Horner has simply "ease myself" **ibid**., p. I50.

53. '*I will not teach dhamma to* (*someone*) *who is not ill*, *who has his cloak tied around his neck*,' is a training to be observed.

54. '*I will not teach dhamma to* (*someone*) *with his head covered up* (*and*) *who is not ill*,' is a training to be observed. (Same as Th. Sekh. 67)

55. '*I will not teach dhamma to* (*someone*) *with a turban on his head* (*and*) *who is not ill*,' is a training to be observed. (Same as Th. Sekh. 66)

56. '*I will not teach dhamma to* (*someone*) *who is not ill*, *who has his arms akimbo*,' is a training to be observed.

57. '*I will not teach dhamma to* (*someone*) *wearing shoes* (*and*) *who is not ill*,' is a training to be observed. (Same as Th. Sekh. 62)

58. '*I will not teach dhamma to* (*someone*) *wearing wooden sandals* (*and*) *who is not ill*,' is a training to be observed. (Same as Th. Sekh. 61)

59. '*I will not teach dhamma to* (*someone*) *in a vehicle* (*and*) *who is not ill*,' is a training to be observed. (Same as Th. Sekh. 63)

60. '*I will not spend the night in a stupa*, *except to keep watch*,' is a training to be observed.[288]

61. '*I will not store valuables*[289] *in a stupa*, *except for safety*,' is a training to be observed.

62. '*I will not wear leather shoes in a stupa*,' is a training to be observed.

63. '*I will not carry leather shoes in stupa*,' is a training

288. Nos. 60-85 are found only in this school.

289. Must belong to the Sangha, or as offerings to the Stupa.

to be observed.

64. ‘*I will not wear leather shoes going around a stupa*,’ is a training to be observed.

65. ‘*I will not wear boots going around a stupa*,’ is a training to be observed.

66. ‘*I will not carry boots going around a stupa*,’ is a training to be observed.

67. ‘*I will not sit and eat under a stupa, and leave the remains of food*,’ is a training to be observed.

68. ‘*I will not carry a corpse past a stupa*,’ is a training to be observed.

69. ‘*I will not bury a corpse under a stupa*,’ is a training to be observed.

70. ‘*I will not cremate a corpse under a stupa*,’ is a training to be observed.

71. ‘*I will not cremate a corpse towards the direction of a stupa*,’ is a training to be observed.

72. ‘*I will not cremate a corpse around the four directions of a stupa causing bad smell*,’ is a training to be observed.

73. ‘*I will not carry a dead person’s clothes or bed past a stupa, except having them cleaned and scented*,’ is a training to be observed.

74. ‘*I will not pass excrement, or urine under a stupa*,’ is a training to be observed.

75. ‘*I will not pass excrement, or urine towards a stupa*,’ is a training to be observed.

76. ‘*I will not pass excrement or urine around the four directions of a stupa causing bad smell*,’ is a training to be observed.

77. '*I will not carry a Buddha image to a toilet*,' is a training to be observed.

78. '*I will not clean my teeth at a stupa*,' is a training to be observed.

79. '*I will not clean my teeth towards a stupa*,' is a training to be observed.

80. '*I will not clean my teeth around the four directions of a stupa*,' is a training to be observed.

81. '*I will not spit or throw mucus at a stupa*,' is a training to be observed.

82. '*I will not spit or throw mucus towards a stupa*,' is a training to be observed.

83. '*I will not spit or throw mucus around the four directions of a stupa*,' is a training to be observed.

84. '*I will not sit stretching my feet towards a stupa*,' is a training to be observed.

85. '*I will not place a stupa*[290] *in a room lower than the one I live in*,' is a training to be observed.

86. '*I will not teach dhamma standing, to (someone) who is sitting down (and) who is not ill*,' is a training to be observed. (Same as Th. Sekh. 70)

87. '*I will not teach dhamma having sat down, to (someone) lying down, who is not ill*,' is a training to be observed.

88. '*I will not teach dhamma not being on a seat, to (someone) in a seat, who is not ill*,' is a training to be observed.

89. '*I will not teach dhamma having sat down on a low seat, to (someone) sitting on a high seat (and) who is not*

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290. **Vibhanga** explains that it is a Buddha image, Vol. 22, No. 1429, p. 1011 c.

ill,' is a training to be observed. (Same as Th. Sekh. 69)

90. '*I will not teach dhamma going behind*, *to* (*some-one*) *going in front* (*and*) *who is not ill*,' is a training to be observed. (Same as Th. Sekh. 71)

91. '*I will not teach dhamma*, *walking on a lower level*, *to* (*someone*) *who is not ill*, *who is walking on a higher level*,' is a training to be observed.

92. '*I will not teach dhamma going at the side of a path*, *to* (*someone*) *going along the path* (*and*) *who is not ill*,' is a training to be observed. (Same as Th. Sekh. 72)

93. '*I will not walk holding hands on a path*,' is a training to be observed.

94. '*I will not climb a tree higher than a man*, *except at a special time*,' is a training to be observed.

95. '*I will not walk with a stick on my shoulder with a bag hanging from it*,' is a training to be observed.

96. '*I will not teach dhamma to* (*someone*) *who is not ill* (*and*) *has a staff in his hand*,' is a training to be observed. (Same as Th. Sekh. 58)

97. '*I will not teach dhamma to* (*someone*) *who is not ill*, (*and*) *has a sword in his hand*,' is a training to be observed.

98. '*I will not teach dhamma to* (*someone*) *who is not ill* (*and*) *has a weapon in his hand*,' is a training to be observed. (Same as Th. Sekh. 60)

99. *I will not teach dhamma to* (*someone*) *who is not ill* (*and*) *who has a knife in his hand*,' is a training to be observed. (Same as Th. Sekh. 59)

100. '*I will not teach dhamma to* (*someone*) *who is not ill with a sunshade in his hand*,' is a training to be observed. (Same as Th. Sekh. 57)

Recited, venerable ones, are the 100 rules for training. Concerning them, I ask the venerable ones: I hope that you are quite pure in this matter? And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask: I hope that you are pure in this matter? The venerable ones are quite pure in this matter, therefore they are silent. Thus do I understand this.

The end of the Sekhiya rules.

Adhikaraṇasamatha

These seven rules, venerable ones, for the deciding of legal questions come up for recitation: for the deciding, for the settlement of legal questions arising from time to time a verdict in the presence of, may be given, a verdict of innocence may be given, a verdict of past insanity may be given, it may be carried out on (her) acknowledgement, (there is) the decision of the majority, the decision for specific depravity, the covering up (as) with grass.

Recited, venerable ones, are the seven rules for the deciding of legal questions. Concerning them, I ask the venerable ones: I hope that you are quite pure in this matter? And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask: I hope that you are quite pure in this matter, therefore they are silent. Thus do I understand this.

The end of seven Adhikaraṇasamatha rules.

Recited, venerable ones, is the occasion, recited are the eight rules for offences involving defeat, recited are the seventeen

rules for offences entailing a formal meeting of the Order, recited are the thirty rules for offences of expiation involving forfeiture, recited are the one hundred seventy-eight rules for offences of expiation, recited are the eight rules for offences which ought to be confessed, recited are the 100 rules for training, recited are the seven rules for the deciding of legal questions. So much (of the sayings) of the lord, handed down in sutras, contained in sutras, comes up for recitation every half month. All should train therein in harmony, on friendly terms, without contention.

The end of Bhikkhunī Pātimokkha.



Mula-Sarvāstivāda[291]

Homage to the Buddha, the fully enlightened One.

May the elders, the bhikkhunīs listen to me. Today is the 15th day, it is an Observance day.[292] If the Order is ready, let the Order recite the Pātimokkha.

Has not your previous work been completed? Elders, announce your purity. I am going to recite the Pātimokkha. All of us present here be attentive. Please pay attention so that the Pātimokkha will be completed.

Should any of you commit offence against the Pātimokkha please make it known. If not, one should remain silent, from the silence I shall understand you are all pure.

Each recitation will be made three times, the question is directed to each of us. After the third recitation should any bhikkhunī remember her offence, she should not conceal it. For concealing an offence against the Pātimokkha is said by the Lord Buddha to be indeed dangerous.

Therefore, should any bhikkhunī recall an offence, please make it known (to the Order). So that she will remain at ease.

Pārājika

There are 8 Pārājika rules:

1. Should any bhikkhunī together with other bhikkhunī having undertaken the bhikkhunīs' training rules, nei-

291. **The Chinese Version of Tripitaka**, J. Takakusu, ed. Tokyo 1922-23, No. I455, p. 508 c. ff.

292. Uposatha day.

ther disclaimed the training rules, being weak in the training rules, **engage in an unclean act together**,[293] even with animal, she is defeated and no more in communion.

2. Should any bhikkhunī, with intent to steal, take from a village or from an open place what is not given, the taking of what is not given being of such a nature that on its account kings would have the robber arrested and either executed, imprisoned or banished (censuring her thus), "*You are a robber*, *you are a fool*, *you are an idiot*, *you are a thief*," (then) the bhikkhunī taking anything not given of such a nature is defeated and no more in communion.[294]

3. Should any bhikkhunī purposely deprieve a life of a human being or a **foetus**,[295] provide him with a knife, or **go to a person with a knife**[296] or recommend advantages in death or encourage him to kill himself in various ways by saying: "*What good is this miserable*, *unclean life to you*? *Death is better than life*," with other words persuading him to die, **and he dies for this cause**,[297] she is defeated and no more in communion.

4. Should any bhikkhunī while having no acquaintance of it suggest that (some) superior human state worthy of the Noble Ones' knowledge and vision is present in herself (saying) 'I know thus, I see thus' and afterwards on another occasion should she whether examined or not examined,

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293. The underlined (bold) does not appear in other schools.

294. Compare to Th. Pār. 2.

295. Compare to Sar. Pār. 3.

296. Th. Pār. does not have the underlined (bold).

297. Th. Pār. does not have the underlined (bold).

having admitted the fault and being desirous of purification, say thus, "*Friends, not knowing, I said 'I know'; not seeing, I said 'I see'; what I said was vain and false*", (then) unless it was through over-estimation, she is defeated and no more in communion also. (Same as Th. Pār. 4)

5. Whatever bhikkhunī, filled with desire, together with a man also filled with desire, for the purpose of seeking pleasure, should consent to rubbing vigourously from arm pit downward to above the knees, she becomes one who is defeated and not in communion.[298]

6. Whatever bhikkhunī, filled with desire, should playfully touching each other, laughing, pointing to a place, making an appointment, going to the place, behaving like husband and wife, going to a place where they can commit wrong, lying down with these 8 things, she is defeated.[299]

7. Whatever bhikkhunī, knowing that a bhikkhunī has fallen into a matter involving defeat, should neither herself reprove her, nor speak to a group, but when she may be remaining or deceased or expelled or withdrawn, should afterwards speak thus: 'Ladies, before I knew this bhikkhunī, she was a sister like this and like that,' and should neither herself reprove her nor should speak to a group, she also becomes one who is defeated, she is not in communion, she is one who conceals a fault. (Same as Th. Pā. 6)

8. Whatever bhikkhunī, knowing that a monk has been suspended by a complete Order, and the bhikkhunī Sangha do not pay him respect according to Gurudhamma,

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298. Similar to Th. Pār. 5.

299. Similar to Th. Pār. 8.

should still go to his residence, treating him with honour, withdrawing the Order of the Sangha. This bhikkhunī should speak to the monk thus, "*Venerable sir, you do not have to make amends, I will serve on you*," should offer him robe and bowl, encouraging him to live happily, and pay no heed (to the Sangha). Other bhikkhunīs should speak thus "*Elder, this monk has been… do not follow him.*" And, if this bhikkhunī, being spoken to thus by these bhikkhunīs, should persist as before, that bhikkhunī should be admonished by the bhikkhunīs up to the third time for giving up this (course). If, being admonished up to the third time, she should give it up that is good but if she should not give it up, she also becomes one who is defeated, she is not in communion, she is an imitator of one who is suspended.[300]

These are the eight pārājika rules which I have recited to you; should any of you be defeated in any one of the rules, she is not in communion with the other bhikkhunīs. What is true in the beginning is also true at the end. I repeat my question if all of you are pure in these rules. I repeat my question for a second time if all of you are pure in these rules. I repeat my question for a third time if all of you are pure in these rules. If all of you are pure, remain silent. I will take your silence as a positive answer.

The end of pārājika rules.

Saṅghādisesa

There are 20 Saṅghādisesa rules:

300. Similar to Th. Pār. 7.

1. Should any bhikkhunī engage to act as go-between for (the purpose of conveying) a man's intentions to a woman or a woman's intentions to a man whether about marriage or about concubinage, (or) even for a temporary (arrangement), this entails initial and subsequent meetings of the Order. (Same as Th. Sgd. 7)

2. Should any bhikkhunī, being angry, desirous of venting anger, and displeased, accuse a bhikkhunī groundlessly of a case of defeat (thinking), 'Perhaps with this I may make her fall from the Good life', and afterwards on another occasion whether she is examined or not examined that litigation is (shown to be) groundless and the bhikkhunī admits to anger, this entails initial and subsequent meetings of the Order. (Same as Th. Sgd. 8)

3. Should any bhikkhunī, being angry, desirous of venting anger, and displeased, accuse a bhikkhunī of a case of defeat, using as a pretext any trifling litigation connected with another class (of fault, thinking) 'Perhaps with this I may make her fall from the Good life', and afterward on another occasion whether she is examined or not examined that litigation is (shown to be) connected with another class (of fault) and the bhikkhunī admits to anger, this entails initial and subsequent meetings of the Order. (Same as Th. Sgd. 9)

4. Whatever bhikkhunī, filled with desire, having accepted with her own hand from the hand of a man who is filled with desire, solid food or soft food, should eat it or partake of it, that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 5)

5. Whatever bhikkhunī should speak thus: 'What can

this man, whether he is filled with desire or not filled with desire, do to you, lady, since you are not filled with desire? Please, lady, eat or partake of the solid food or the soft food which this man is giving to you, you having accepted it with your own hand,' that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 6)

6. Whatever bhikkhunī, leaving a bhikkhunī ārāma, should spend the night away alone, there is an offence entailing a formal meeting of the order involving being sent away.[301]

7. Whatever bhikkhunī should leave the ārāma to go to a family during the day alone, there is an offence entailing a formal meeting of the Order involving being sent away.

8. Whatever bhikkhunī should walk on the road alone, there is an offence entailing a formal meeting of the Order involving being sent away.

9. Whatever bhikkhunī should swim across the canal alone, there is an offence entailing a formal meeting of the Order involving being sent away.

10. Whatever bhikkhunī should knowingly receive a woman thief found to merit death, without having obtained permission from a king or an Order or a group or a guild or a company, unless she is allowable, that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 2)

11. Whatever bhikkhunī, with the help of formal deal, should claim for herself things belonging to a dead person, there is an offence entailing a formal meeting of the Order

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301. M. Sar. Sgd. 6-9 are included in Th. Sgd. 3.

involving being sent away.

12. Whatever bhikkhunī, without having obtained permission from the Order which carried out the proceedings in accordance with the rule, the discipline, the teacher's instruction, not having learnt the group's desire, should restore a bhikkhunī suspended by a complete Order, that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 4)

13. Whatever bhikkhunī, angry, displeased, should speak thus: "*I repudiate the enlightened One… I repudiate the training. What indeed are these recluses who are recluses, daughters of the Sakyans? For there are other recluses, conscientious, scrupulous, desirous of training; I will lead the Brahma-life among these*," that bhikkhunī should be spoken to thus by the bhikkhunīs: 'Do not lady, angry, displeased, speak thus: "*I repudiate the Enlightened One… I will lead the Brahma-life among these.*" Be satisfied, lady, dhamma is well preached, lead the Brahma-life for the utter ending of ill.' And if that bhikkhunī, being spoken to thus by the bhikkhunīs, persisted as before, that bhikkhunī should be admonished by the bhikkhunīs up to a third time for giving up that (course). If, being admonished up to a third time, she should give it up, that is good. If she should not give it up, that bhikkhunī also has fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 10)

14. Whatever bhikkhunī, overthrown in some legal question, angry, displeased, should speak thus: 'The bhikkhunīs are following a wrong course through desire… and the

bhikkhunīs are following a wrong course through fear,' that bhikkhunī should be spoken to thus by the bhikkhunīs: 'Do not, lady, overthrown in some legal question, angry, displeased, speak thus 'The bhikkhunīs are following a wrong course through desire… and the bhikkhunīs are following a wrong course through fear.' The lady herself may go (wrong) from desire, and she may go (wrong) from hatred and she may go (wrong) from stupidity and she may go (wrong) from fear.' And if this bhikkhunī, being spoken to thus by the bhikkhunīs, persists as before, she should be admonished up to a third time for giving up that (course). If, being admonished to a third time, she should give it up, that is good. If she should not give it up, that bhikkhunī also has fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away. (Same as Th. Sekh. 11)

15. In case bhikkhunīs live in company, of evil habits, of evil repute, of evil ways of living, vexing the Order of bhikkhunīs, concealing one another's sins, those bhikkhunīs should be spoken to thus by the bhikkhunīs; 'Sisters are living in company… concealing one another's sins. Let the ladies desist; the Order praise this detachment in sisters.' But if these bhikkhunīs, being spoken to thus by the bhikkhunīs, should persist as before, these bhikkhunīs should be admonished by the bhikkhunīs up to the third time for giving up that (course). If, being admonished up to the third time they should give it up, that is good. If they should not give it up, these bhikkhunīs also have fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away.

16. Whatever bhikkhunī should speak thus; "*Ladies, live you as though in company, do not you live otherwise.*" For these are in the Order other bhikkhunīs of such habits, of such repute, of such ways of living, vexing the Order of bhikkhunīs, concealing one another's sins; the Order does not say anything to these. It is to you yourselves that the Order, out of disrespect, out of contempt, out of impatience, in gossiping, on poor evidence, says this: "*Sisters are living in company, of evil habits, of evil repute, of evil ways of living, vexing the Order of bhikkhunīs, concealing one another's sins. Let the ladies desist, the Order praised this detachment in sisters,*'… that bhikkhunī should be spoken to thus by the bhikkhunīs "*Do not, lady,*" speak thus: "*Sisters are living in company… detachment in sisters.* "And if that bhikkhunī, being spoken to thus by the bhikkhunīs, should persist as before, that bhikkhunī should be admonished by the bhikkhunīs up to a third time for giving up that (course). If, being admonished up to a third time, she should give it up, that is good. If she should not give it up, this bhikkhunī also has fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 13)

17. Should any bhikkhunī attempt to cause a schism of the Order when it is in concord and should she undertake and endeavour in and persist in litigation conducive to schism of the Order, that bhikkhunī should be admonished by bhikkhunīs thus, 'Let the venerable one not attempt to cause a schism of the Order. Let the venerable one be at peace with the Order; for when the Order, being in concord and agreement and without dispute, holds undivided recitations (of the

Pātimokkha etc.) then it lives in comfort.' Should that bhikkhunī, being admonished by bhikkhunīs thus, endeavour as before, then that bhikkhunī should be remonstrated with by bhikkhunīs up to the third time so that she may relinquish (her endeavour). If on being remonstrated with up to the third time she relinguishes (her endeavour), that is good; if she should not relinquish it, this entails initial and subsequent meetings of the Order. (Same as Th. Sgd. 14)

18. There may be bhikkhunīs who are followers of that bhikkhunī, say, one or two or three, and who speak on her side and they may say thus, "*Let the venerable ones not admonish that bhikkhunī at all*; *for that bhikkhunī is a speaker of the Law and a speaker of the Discipline and she speaks in accordance with our desire and choice*, *she knows us and speaks* (*for us*) *and that is our wish*." Those bhikkhunīs should be admonished by bhikkhunīs thus, "*Let not the venerable ones say thus*; *for that bhikkhunī is neither a speaker of the Law nor a speaker of the discipline. Let not schism of the Order be the venerable one's choice too. Let the venerable ones be at peace with the Order for when the Order*, *being in concord and in agreement and without dispute*, *holds undivided recitations* (*of the Pātimokkha etc.*) *then it lives in comfort*." Should those bhikkhunīs, being admonished by bhikkhunīs thus, persist as before, then those bhikkhunīs should be admonished by bhikkhunīs up to the third time so that they may give it up. If on being admonished up to the third time they give it up, that is good; if they should not give it up, they have fallen into a matter that is an offence entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 15)

19. (It may be that) a bhikkhunī who is a corrupter of families (by gift of flowers etc) and of bad behaviour lives in dependence on some village or town (and that) both her bad behaviour is seen and heard about and families corrupted by her are seen and heard about. That bhikkhunī should be admonished by bhikkhunīs thus, "*The venerable one is a corrupter of families and of bad behaviour. Both the venerable one's bad behaviour is seen and heard about the families corrupted by her are seen and heard about. Let the venerable one leave this abode. You have lived here long enough.* "Should that bhikkhunī, being admonished by bhikkhunīs thus, say to those bhikkhunīs, 'The bhikkhunīs are guided by desire and guided by hate and guided by delusion and guided by fear. On account of such a fault they banish one and do not banish another,' then that bhikkhunī should be admonished by bhikkhunīs thus, 'Let the venerable one not say so. The bhikkhunīs are not guided by desire nor guided by hate nor guided by delusion nor guided by fear. The venerable one is a corrupter of families and of bad behaviour. Both the venerable one's bad behaviour is seen and heard about and families corrupted by her are seen and heard about. Let the venerable one leave this abode. You have lived here long enough.' Should that bhikkhunī on being admonished by bhikkhunīs thus, persist as before, then that bhikkhunī should be remonstrated with by bhikkhunīs up to the third time so that she may give it up. If on being remonstrated with up to the third time she gives it up that is good; if she should not give it up, she also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 17)

20. A bhikkhunī may be naturally difficult to admonish and when lawfully admonished by bhikkhunīs concerning the training precepts included in the recitation, she makes herself unadmonishable thus, "*Let the venerable ones not admonish me at all about either what is good or what is bad and I too shall not admonish the venerable ones at all about either what is good or what is bad. Let the venerable ones refrain from admonishing me.*" Then that bhikkhunī should be admonished by bhikkhunīs thus: "*Let the venerable one not make herself unadmonishable; rather let the venerable one make herself admonishable. Let the venerable one make herself lawfully admonish bhikkhunīs, and bhikkhunīs will lawfully admonish the venerable one; for the Blessed One's following comes to growth thus, that is to say by mutual rehabilitation.*" Should that bhikkhunī, being admonished by bhikkhunīs thus, endeavour as before, then that bhikkhunī should be remonstrated with by bhikkhunīs up to the third time so that she give it up. If on being admonished with up to the third time she gives up that is good; if she should not give it up, that bhikkhunī also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away. (Same as Th. Sgd. 16)

Elders, I have recited the Dharma called Saṅghādisesa consisting of 20 rules. Twelve rules are called **Paṭhamapattika**, that is, offences when committed at the first act. Eight rules are called **Yāvatatiyakā**, that is offences when committed after the third warning. Should any bhikkhunī have committed these offences, she must observe **manatta** in both the Sanghas. A minimum of twenty bhikkhunīs is required to put

her back in the Sangha. Should there be even one bhikkhunī less, that act is nullified. Those bhikkhunīs will be blamed by the Lord Buddha. This is the right way of observance.

I would ask you now, are you pure in these 20 rules of Saṅghādisesa? I repeat my question for a second time if you are pure in these rules. I repeat for a third time if you are pure in these rules. If you are pure, remain silent. I will take your silence as a positive answer.

The end of Saṅghādisesa rules.

Nissaggīya Pācittiya

There are 33 Nissaggīya Pācittiya rules:

1. When the robe-material is settled, when bhikkhunī's kaṭhina (privileges) have been removed, an extra robe may be worn for at most ten days. For her who exceeds that (period), there is an offence of expiation involving forfeiture. (Same as Th. Niss. 13)

2. When the robe-material is settled, when a bhikkhunīs' kaṭhina (privileges) have been removed, if this bhikkhunī should be away, separated from the 5 robes, even for one night, except on the agreement of the bhikkhunīs, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 14)

3. When the robe-material is settled, when a bhikkhunī's kaṭhina (privileges) have been removed if robe-material should accrue to the bhikkhunī not at the right time, it should be made up quickly. But if it is not sufficient for her, that robe-material may be laid aside by that bhikkhunī for a month at most, should she have any expectation that the

deficiency may be supplied. If she should lay it aside for longer than that, even with the expectation (of the deficiency being supplied), there is an offence of expiation involving forfeiture. (Same as Th. Niss. 15)

4. Whatever bhikkhunī should wash an old robe of a monk who is not her relation, there is an offence of expiation involving forfeiture.[302]

5. Whatever bhikkhunī should accept a robe from a monk who is not a relation except for an exchange, there is an offence of expiation involving forfeiture.

6. Whatever bhikkhunī should ask a man or woman householder who is not a relation (of her) for a robe, except at the right time, there is an offence of expiation involving forfeiture. This is the right time in this case; if a bhikkhunī becomes one whose robe is stolen or whose robe is destroyed; in this case this is the right time. (Same as Th. Niss. 16)

7. If a man or a woman householder who is not a relation, asking (a bhikkhunī), should invite her (to take material for) many robes, then at most (material for) an inner and an upper robe, should be accepted as robe-material by that bhikkhunī; if she should accept more than that, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 17)

8. In case various robe-funds come to be laid by for a bhikkhunī by two men householder or by (two) women householder who are not relations (of her), thinking: "*We will present the bhikkhunī so and so with robes, having got various robes in exchange for the various robe funds.*" Then if that bhikkhunī, out of desire for something finer, approach-

302. This is bhikkhu Th. Niss.

ing before being invited, should put forward a consideration with regard to a robe, saying, '*Indeed it would be well*; *do let the venerable ones*, *having got a robe like this or like that in exchange of the various robe-funds*, *present it to me*, *the two together with one*," there is an offence of expiation involving forfeiture. (Same as Th. Niss. 19)

9. In case a robe-fund comes to be laid by for a bhikkhunī by a man or a woman householder who is not a relation (of her), thinking: 'I will present the bhikkhunī so and so with a robe, having got the robe in exchange for this robe-fund' then if that bhikkhunī, out of desire for something finer, approaching before being invited, should put forward a consideration with regard to a robe, saying: 'indeed it would be well; do let the venerable one, having got a robe like this or like that in exchange for this robe-fund, present it to me,' there is an offence of expiation involving forfeiture. (Same as Th. Niss. 18)

10. In case a king or one in the service of a king or a brahmin or a householder should send a robe-fund for a bhikkhunī by a messenger, saying "*Having got a robe in exchange for this robe fund*, *present the bhikkhunī so and so with a robe*," then if this messenger, approaching that bhikkhunī should say: "*Honoured sir*, *this robe fund was brought for the venerable one*; *let the venerable one accept this robe fund*," then the messenger should be spoken to thus by this bhikkhunī: "*Sir*, *we do not accept a robe fund*, *but we accept a robe if it is at the right time and if it is allowable.*" If this messenger should say to the bhikkhunī: "*But is there someone who is the venerable one's attendant*?" then bhikkhunīs, an attendant should be pointed out by the bhikkhunī in need of

a robe-either one who is engaged in the monastery or a lay-follower saying: "*This is the bhikkhunīs' attendant.*" If this messenger, instructed this attendant, approaching that bhikkhunī should speak thus: "*Honoured sir, I have instructed the person whom the venerable one pointed out as an attendant; let the venerable one approach at the right time, (and) he will present you with a robe,*" the bhikkhunīs, if that bhikkhunī is in need of a robe, approaching that attendant, she should state and remind him 2 or 3 times, saying: 'Sir, I am in need of a robe.' If while stating and reminding 2 or 3 times, she succeeds in obtaining that robe, that is good. If she does not succeed in obtaining it, she should stand silently for it 4 times, 5 times, 6 times at the utmost.

If she succeeds in obtaining that is good. If she, exerting herself further than that, succeeds in obtaining that robe, there is an offence of expiation involving forfeiture.

If she does not succeed in obtaining it, she should either go herself to where the robe-fund was brought from for her, or a messenger should be sent to say: "*That robe fund which you, sirs, sent for a bhikkhunī, is not of any use to that bhikkhunī. Let the gentleman make use of their own, let your own things be not lost.*" (Same as Th. Niss. 20)

11. Whatever bhikkhunī should take gold and silver, or should get another to take it (for her), or should consent to its being kept in deposit (for her), there is an offence of expiation involving forfeiture. (Same as Th. Niss. 21)

12. Whatever bhikkhunī should engage in various transactions in which gold and silver is used, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 22)

13. Whatever bhikkhunī should engage in various

kinds of bartering, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 23)

14. Whatever bhikkhunī should get another new bowl in exchange for a bowl mended in less than 5 places, there is an offence of expiation involving forfeiture. That bowl is to be forfeited by that bhikkhunī to the company of bhikkhunīs, and whatever is the last bowl belonging to that company of bhikkhunīs, that should be given to this bhikkhunī with the words 'Bhikkhunī, this is a bowl for you; it should be kept until it breaks.' That is the proper course in this case. (Same as Th. Niss. 24)

15. Whatever bhikkhunī, herself asking for yarn, should have robe-material woven by weavers, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 27)

16. A man or a woman householder who is not a relation may cause robe-material to be woven by weavers for a bhikkhunī. Then if that bhikkhunī, before being invited, going up to the weavers, should not forward a consideration with regard to the robe-material, saying: "*Now sirs, this robe-material is being specially woven for me. Make it long and wide and rough and make it evenly woven and well woven and well scraped and well combed. If you do so we could give the venerable ones something or other in addition.*" And if the bhikkhunī, speaking thus, should give something or other in addition, even as little as the contents of a begging-bowl, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 28)

17. Whatever bhikkhunī, herself having given a robe to a bhikkhunī, angry and displeased, should take it away or should cause it to be taken away, there is an offence of

expiation involving forfeiture. (Same as Th. Niss. 26)

18. Whatever bhikkhunī, knowing that the donor intends it[303] for the Sangha, should take it for herself, there is an offence of expiation involving forfeiture.

19. Those medicines which may be partaken of by ill bhikkhunīs that is to say: butter, oil, honey, molasses:[304] accepting these they may be used as a store for at most seven days. For her who exceeds that (period), there is an offence of expiation involving forfeiture. (Same as Mhs. Niss. 13)

20. Whatever bhikkhunī should make a hoard of bowls, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 1)

21. Whatever bhikkhunī, within half month, should not take care of the five robes, there is an offence of expiation involving forfeiture.

22. Whatever bhikkhunī, should leave the robe material at the wrong time, there is an offence of expiation involving forfeiture.

23. Whatever bhikkhunī should leave the robe material at the right time, there is an offence of expiation involving forfeiture.

24. Whatever bhikkhunī should ask for silver and gold, there is an offence of expiation involving forfeiture.

25. Whatever bhikkhunī should spend fund for robe material for another thing, there is an offence of expiation involving forfeiture.

26. Whatever bhikkhunī should spend benefit from an

303. Applicable to food, money, and other objects.

304. Th. Niss. 25 has "ghee" also.

extra robe[305] for food, there is an offence of expiation involving forfeiture.

27. Whatever bhikkhunī should spend benefit from bedding for food, there is an offence of expiation involving forfeiture.

28. Whatever bhikkhunī should spend benefit from rain retreat for food, there is an offence of expiation involving forteiture.

29. Whatever bhikkhunī should knowingly appropriate to herself an apportioned benefit belonging to the Order, there is an offence of expiation involving forfeiture. (Same as Th. Niss. 30)

30. Whatever bhikkhunī should apporpriate for herself things belonging to other bhikkhunī, there is an offence of expiation involving forfeiture.

31. Whatever bhikkhunī, having bought medicine, should tie and untie, untie and tie, there is an offence of expiation involving forfeiture.

32. Whatever bhikkhunī should possess expensive heavy-cloth, there is an offence of expiation involving forfeiture.

33. Whatever bhikkhunī should possess expensive light-cloth, there is an offence of expiation involving forfeiture.

Ladies, these are 33 Nissaggīya Pācittiya rules which have been recited. I would like to ask if you are pure in these rules. I repeat for a second time if all of you are pure in these rules. I repeat for a third time if all of you are pure in these rules. If all of you are pure, remain silent. I shall take your silence as a positive answer.

Then end of 33 Nissaggīya Pācittiya rules.

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305. Besides the five robes.

Pācittiya

There are 180 Pācittiya rules:

1. In telling a conscious lie, there is an offence of expiation. (Same as Th. Pā. 97)

2. In insulting speech, there is an offence of expiation. (Same as Th. Pā. 98)

3. In slander by bhikkhunīs, there is an offence of expiation. (Same as Th. Pā. 99)

4. Whatever bhikkhunī, being spoken to by a bhikkhunī, saying: "*Do come, lady, and settle this legal question,*" and having answer: "*Very good,*" (yet) if she is not afterwards prevented, should neither settle it nor should make an effort to get it settled, there is an offence of expiation. (Same as Th. Pā. 45)

5. Whatever bhikkhunī should teach dhamma to a man in more than 5 or 6 sentences, except when a sensible woman[306] (be present), there is an offence of expiation. (Same as Th. Pā. 103)

6. Whatever bhikkhunī should recite dhamma line by line together with an unordained female, there is an offence of expiation. (Same as Th. Pā. 100)

7. Whatever bhikkhunī should speak of a bhikkhunī's serious offence to one who is not ordained, except on agreement (to speak) of the Order, there is an offence of expiation. (Same as Th. Pā. 105)

8. Whatever bhikkhunī should speak of a condition of further superiority to one who is not ordained, if it is a fact, there is an offence of expiation. (Same as Th. Pā. 104)

306. Horner has "learned", XI, p. 206.

9. Whatever bhikkhunī, having given away a robe to a bhikkhunī by means of a complete Order should afterwards engage in criticism saying: 'The bhikkhunīs are, appropriating a benefit belonging to the Order according to acquaintanceship,' there is an offence of expiation. (Same as Th. Pā. 159)

10. Whatever bhikkhunī, when the Pātimokkha is being recited, should thus: 'On account of what are these lesser and minor rules of training recited? They only tend to remove, to vexation, to perplexity,' in disparaging a rule of training, there is an offence of expiation. (Same as Th. Pā. 150)

11. For destruction of vegetable growth, there is an offence of expiation. (Same as Th. Pā. 107)

12. Whatever bhikkhunī should lie down in a sleeping-place in a dwelling belonging to the Order, knowing that she is encroaching upon (the space intended for) a bhikkhunī arrived first, saying, 'She for whom it becomes too crowded may depart,' doing it for this, not for another, there is an effence of expiation. (Same as Th. Pā. 112)

13. In making (someone) look down upon another in criticising, there is an offence of expiation. (Same as Th. Pā. 109)

14. Whatever bhikkhunī, spreading or having spread in the open air a couch or a chair or a mattress or a stool, belonging to the Order, setting forth, should neither remove it nor have it removed, or should go away without asking (for permission), there is an offence of expiation.

15. Whatever bhikkhunī, spreading a sleeping-place or having it spread in a dwelling belonging to the Order, setting forth, should neither remove it nor have it removed, or should go away without asking (for permission), there is an offence of expiation. (Same as Th. Pā. 111)

16. Whatever bhikkhunī should lie down in sleeping-place in a dwelling belonging to the Order, knowing that she is encroaching upon (the space intended for) a bhikkhunī arrived first, saying, 'She for whom it becomes too crowded may depart,' doing it for this, not for another, there is an offence of expiation.

17. Whatever bhikkhunī, in a lofty cell with an upper part, in a dwelling-place belonging to the Order, should sit down or lie down on a couch or chair with removable feet, there is an offence of expiation. (Same as Th. Pā. 114)

18. Whatever bhikkhunī, knowing that the water contains life, should sprinkle grass or clay or should have them sprinkled, there is an offence of expiation. (Same as Th. Pā. 116)

19. When a large dwelling-place is being built for a bhikkhunī, an enclosure of 2 or 3 roofings may be determined upon for placing the door-bolts, for making the window-holes as far as the doorway, in establishing it when there are no crops. If, though established where there are no crops, she should determined upon (somthing) more than that, there is an offence of expiation. (Same as Th. Pā. 115)

20. Whatever bhikkhunī, on going to a non-Buddhist place, may stay for one night, with one meal; should she stay (and) exceed this limit, there is an offence of expiation.[307]

21. If a bhikkhunī, going up to a family, (who) asking, should invite her (to take) cakes or barley-gruel, two or three bowlfuls may be accepted by a bhikkhunī desiring them. Should she accept more than that, there is an offence of expiation. Having accepted 2 or 3 bowlfuls, having taken

307. Compare to Th. Pā. 117.

them back from there they must be shared together with the bhikkhunīs. This is the proper course in this case.

22. Whatever bhikkhunī should eat at every place, except special time, there is an offence of expiation. (Same as Msg. Pā. 22)

23. Whatever bhikkhunī, knowing that she has finished eating, having left the seat, should invite her to eat again to cause her displeasure, there is an offence of expiation (Same as Msg. Pā. 24)

24. Whatever bhikkhunī should eat separately from the group, except other time, that is when ill, during robe season, robe making, being on a journey, being aboard a ferry, a large company of bhikkhunīs, at a Sangha meeting, there is an offence of expiation.

25. Whatever bhikkhunī should eat or partake of solid food or soft food at the wrong time, there is an offence of expiation. (Same as Th. Pā. 120)

26. Whatever bhikkhunī should eat or partake of solid food or soft food that was stored, there is an offence of expiation. (Same as Th. Pā. 121)

27. Whatever bhikkhunī should convey to her mouth nutriment not given, except water for cleansing the teeth, there is an offence of expiation. (Same as Th. Pā. 122)

28. Whatever bhikkhunī should knowingly make use of water that contains living things, there is an offence of expiation. (Same as Th. Pā. 143

29. Whatever bhikkhunī, with her own hand, should give food to a naked non-Buddhist either male or female, there is an offence of expiation.

30. Whatever bhikkhunī should go to see an army

fighting, unless there is sufficient reason for it, there is an offence of expiation. (Same as Th. Pā. 129)

31. If there is some reason for a bhikkhunī for going to an army, that bhikkhunī may stay with the army for 2-3 nights. Should she stay longer than that, there is an offence of expiation. (Same as Th. Pā. 130)

32. If a bhikkhunī, staying with the army for 2-3 nights, should go to a sham-fight or to a troop in array or to the massing of the army or to see a review, there is an offence of expiation. (Same as Th. Pā. 131)

33. Whatever bhikkhunī, angry, displeased, should give a bhikkhunī a blow, there is an offence of expiation. (Same as Th. Pā. 152)

34. Whatever bhikkhunī, angry, displeased, should raise the palm of the hand against a bhikkhunī, there is an offence of expiation. (Same as Th. Pā. 153)

35. Whatever bhikkhunī, knowingly should cover other bhikkhunī's serious offence, there is an offence of expiation. (Same as bhikkhu Th. Pā. 64)

36. Whatever bhikkhunī, saying to a bhikkhunī, 'Come, your reverence, we will go into a village or small town for alms-food,' either causing to be given or not causing to be given (alms-food) to her, should dismiss her, saying, 'Go away, your reverence, neither talking nor sitting down with you comes to be a comfort for me; either talking or sitting down alone comes to be a comfort for me' if doing it just for this object, not for another, there is an offence of expiation. (Same as Th. Pā. 123)

37. Whatever bhikkhunī, not being ill, desirous of warming herself, should kindle or should cause a fire to be

kindled, unless there is sufficient reason for it, there is an offence of expiation. (Same as Th. Pā. 137)

38. Whatever bhikkhunī, having given (her) consent for legitimate (formal) acts, should afterwards engage in criticism, there is an offence of expiation. (Same as Th. Pā. 157)

39. Whatever bhikkhunī should share the room with a female who has not yet received full ordination for more than two nights, there is an offence of expiation.

40. Whatever bhikkhunī should speak thus: 'In so far as I understand dhamma taught by the Lord, it is that in following those things called dangerous[308] by the Lords, there is no danger at all'; that bhikkhunī should be spoken to by the bhikkhunīs thus: 'Do not venerable one, speak thus, do not misrepresent the Lord, misrepresentation of the Lord is not at all seemly, and the Lord certainly would not speak thus; in many a figure, your reverence, are things that are dangerous called dangerous by the Lord, and in following these there is a veritable danger.' And if the bhikkhunī, when she has been spoken to thus by the bhikkhunīs, should persist as before, that bhikkhunī should be admonished by the bhikkhunīs up to the third time for giving up that (course). If, being admonished up to the third time, she should give it up, that is good. But if she should not give it up, there is an offence of expiation.

41. Whatever bhikkhunī should knowingly eat together with or be in communion with or lie down in a sleeping place with a bhikkhunī who talks thus, who has not acted according to the rule, who has not given up that view, there is an offence of expiation. (Same as Th. Pā. 147)

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308. Horner has 'stumbling blocks', **SBB**. XIII, p. 24.

42. If even a female novice[309] should speak thus: 'In so far as I understand dhamma taught by the Lord, it is that in following those things called dangerous by the Lord, there is no danger at all,' that novice should be spoken to thus by the bhikkhunīs: 'Do not speak thus, reverend novice; do not misrepresent the Lord, misrepresentation of the Lord is not at all seemly, and the Lord certainly would not speak thus. Reverend novice, in many a figure are things that are dangerous called dangerous by the Lord, and in following these, there is a veritable danger.' And if that novice, when she has been spoken to thus by the bhikkhunīs, should persist as before, that novice should be spoken to thus by the bhikkhunīs: 'From today forth, reverend novice, the Lord can neither be referred to as your teacher, nor can that be yours of which other novices get the chance, namely, the lying down to sleep for two or three nights with bhikkhunīs. Get away with you, depart,' Whatever bhikkhunī should knowingly encourage or should support or should eat with or should lie down in a sleeping place with a novice thus expelled, there is an offence of expiation. (Same as Th. Pā. 148)

43. When a bhikkhunī obtains a new robe, any one mode of disfigurement of the three modes of disfigurement must be taken: either dark blue[310] or mud (colour) or black. If a bhikkhunī should make use of a new robe without taking any one mode of disfigurement of the three modes of disfigurement, there is an offence of expiation. (Same as Th. Pā. 139)

44. Whatever bhikkhunī should pick up or should cause

309. One who is about to receive full ordination.

310. Horner has 'dark green', **SBB**. XI, p. 407.

(someone) to pick up a treasure or what is considered as a treasure, except within a monastery or within a house, there is an offence of expiation. But if a bhikkhunī, having picked up or caused (someone) to pick up treasure or what is considered as treasure, that is within a monastery or within a house, it should be laid aside, thinking, it will be for him who will take it.' This is the proper course here. (Same as Th. Pā. 161)

45. Whatever bhikkhunī should bathe (at intervals of) less than half a month, except at a right time, there is an offence of expiation. In this case this is a right time: thinking, "*a month and a half of the summer remains*," (and) 'the first month of the rains' — these are the two and a half months when there is hot weather when there is a fever weather; at a time of illness, at a time of work, at a time of going on a journey, at a time of wind and rain. This is a right time in this case. (Same as Th. Pā. 138)

46. Whatever bhikkhunī should intentionally deprive a living thing of life, there is an offence of expiation. (Same as Th. Pā. 142)

47. Whatever bhikkhunī should knowingly open up for a further (formal) act a legal question settled according to rule, there is an offence of expiation. (Same as Th. Pā. 144)

48. In tickling with the fingers, there is an offence of expiation. (Same as Th. Pā. 133)

49. In playing in the water, there is an offence of expiation. (Same as Th. Pā. 134)

50. Whatever bhikkhunī should lie down in a covered place with a man, there is an offence of expiation. (Same as Th. Pā. 102)

51. Whatever bhikkhunī should frighten a bhikkhunī,

there is an offence of expiation. (Same as Th. Pā. 136)

52. Whatever bhikkhunī should hide or should cause to hide a bhikkhunī's bowl or robe or a seat-mat or needle-case or girdle, even in fun, there is an offence of expiation. (Same as Th. Pā. 141)

53. Whatever bhikkhunī should defame a bhikkhunī with an unfounded charge of an offence entailing a formal meeting of the order, there is an offence of expiation. (Same as Th. Pā. 154)

54. Whatever bhikkhunī, having arranged together with a caravan (set on) theft, should knowingly go along the same high road, even at a distance of one village, there is an offence of expiation. (Same as Th. Pā. 145)

55. Whatever bhikkhunī, having arranged together with a man, should knowingly go along the same high road, even at a distance of one village, there is an offence of expiation. (Same as Th. Pā. 67)

56. Whatever bhikkhunī should dig the ground or have it dug, there is an offence of expiation. (Same as Th. Pā. 106)

57. Whatever bhikkhunī, being invited and being (provided) with a meal, not having asked (for permission) if a bhikkhunī be there, should call upon families before a meal or after a meal, except at a right time, there is an offence of expiation. In this case a right time is the time of giving robes, the time of making robes, this is the right time in this case. (Same as Th. Pā. 127)

58. Whatever bhikkhunī, being spoken to by bhikkhunīs regarding a rule, should speak thus: 'Your reverences, I will not train myself in this rule of training until I have inquired about it of another bhikkhunī, experienced, expert in disci-

pline,' there is an offence of expiation. Bhikkhunīs, it should be learnt, it should be investigated by a bhikkhunī who is training. This is the proper course here. (Same as Th. Pā. 149)

59. Whatever bhikkhunī should stand overhearing bhikkhunīs when they are quarrelling, disputing, engaged in contention, saying, 'I will hear what they say,' if having done it for just this object, not for another, there is an offence of expiation. (Same as Th. Pā. 156

60. Whatever bhikkhunī, when the Order is engaged in decisive talk, not having given the consent, rising up from her seat, should depart, there is an offence of expiation. (Same as Th. Pā. 158)

61. Whatever bhikkhunī should be disrespectful,[311] there is an offence of expiation.

62. Should a bhikkhunī drink fermented liquor and spirits, there is an offence of expiation. (Same as Th. Pā. 132)

63. Whatever bhikkhunī should enter a village at a wrong time without informing others, there is an offence of expiation. (Same as Sar. Pā. 64)

64. Whatever bhikkhunī, having accepted invitation (for a meal) before and after the meal should leave without informing others, there is an offence of expiation.

65. Whatever bhikkhunī, without informing, should enter the inner room of an annointed king, while the king has not yet left his room and has not yet put away his jewelry, there is an offence of expiation. (Same as Th. Pā. bhikkhu 83)

66. Whatever bhikkhunī, while the Pātimokkha is be-

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311. **Vibhanga** gave a story of a bhikkhunī who refused to answer to her teacher's calling and refused to do what was told.

ing recited every half month, should speak thus: 'Only now do I understand that this rule is, as is said, handed down in a sutra, contained in a sutra, (and) comes up for recitation every half month; if other bhikkhunīs should know concerning this bhikkhunī that this bhikkhunī has set down two or three times before, not to listen, while the Pātimokkha was being recited, there is not only no freedom for that bhikkhunī on account of her ignorance, but she ought to be dealt with according to the rule for the offence into which she has fallen there, and also her pretentious manner,[312] saying: 'Your reverence, this is bad for you, this is badly gotten by you, that you, while the Pātimokkha is being recited, do not attend applying yourself properly.' This is for her who put on pretentious manner is an offence of expiation. (Same as Th. Pā. 151)

67. Whatever bhikkhunī should have a needle-case made that is made of bone or of ivory or made of horn, there is an offence of expiation involving breaking up. (Same as Th. Pā. 162)

68. When a new couch or chair is being made for a bhikkhunī, the legs should be made eight finger-breadths (high) according to the accepted finger-breadth, except for the knotched ends below. In exceeding this (measure) there is an offence of expiation involving cutting down. (Same as Th. Pā. 163)

69. Whatever bhikkhunī should have a couch or a chair made covered with cotton, there is an offence of expiation involving tearing off. (Same as Th. Pā. 164)

70. When a seat cloth is being made for a bhikkhunī,

312. Horner has "and further confusion should be put on her," XIII, p. 44.

it must be made to a (proper) measure. In length 2 Sugata spans, in breadth 1½ Sugata spans, the length may be extended to one more span. In exceeding this (measure), there is an offence of expiation involving cutting down.

71. When an itch-cloth is being made for a bhikkhunī, it must be made to a (proper) measure. This is the (proper) measure here: in length four spans of the accepted span, in breadth two spans. In exceeding this (measure), there is an offence of expiation involving cutting down. (Same as Th. Pā 165)

72. Whatever bhikkhunī should have a robe made the measure of a well-farer's robe, or more, there is an offence of expiation involving cutting down. This is the (proper) measure here of a well-farer's robe for a well-farer in length ten[313] spans of the accepted span, in breadth six spans; this is the (proper) measure of a well-farer's robe for a well-farer.

73. Whatever bhikkhunī should eat garlic, there is an offence of expiation. (Same as Th. Pā)

74. Whatever bhikkhunī should remove the hair in narrow places, there is an offence of expiation. (Same as Th. Pā. 2)

75. If a bhikkhunī should want to take an ablution with water, she may take at most (a measure of) two finger joints. For whoever exceeds this, there is an offence of expiation. (Same as Th. Pā. 5)

76. Whatever bhikkhunī should slap the secret place, there is an offence of expiation. (Same as Th. Pā. 3)

77. Whatever bhikkhunī should cook raw food herself, there is an offence of expiation. (Same as Mhs. Pā. 166)

78. Whatever bhikkhunī should splash water towards

313. Th. Pā. 166 has nine.

a person sitting above,[314] there is an offence of expiation.

79. Whatever bhikkhunī should throw excrement or urine, mucus or saliva on to the green, there is an offence of expiation.[315]

80. Whatever bhikkhunī should throw out rubbish over the wall without looking carefully, there is an offence of expiation.[316]

81. Whatever bhikkhunī should stand together with a man in a secluded place alone, there is an offence of expiation. (Similar to Th. Pā. 2)

82. Whatever bhikkhunī should stand alone with a monk in a secluded place, there is an offence of expiation.

83. Whatever bhikkhunī should stand alone with a man in an open place, there is an offence of expiation.

84. Whatever bhikkhunī should stand alone with a monk in an open place.

85. Whatever bhikkhunī should stay in a room alone,[317] there is an offence of expiation.

86. Whatever bhikkhunī should whisper at the ear of a man, there is an offence of expiation.

87. Whatever bhikkhunī should allow a man to whis-

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314. Her senior in ordination.

315. **Vibhanga** gave a story that this is to prevent children from playing with it.

316. Compare to Mhs. Pā. 135-136.

317. **Vibhanga** No. 1443, p. 1000 a., has a case of a man hiding in a bhikkhunī's room, when caught, he said that the bhikkhunī asked him to come. There is an exception in case her companion passed away or left the Order.

per to her,[318] there is an offence of expiation.

88. Whatever bhikkhunī should whisper at the ear of a monk[319] there is an offence of expiation.

89. Whatever bhikkhunī should allow a monk to whisper to her, there is an offence of expiation.

90. Whatever bhikkhunī, being annoyed, should beat her chest till it becomes painful, there is an offence of expiation.[320]

91. Whatever bhikkhunī should curse herself or another with hell or with purity of Brahma, there is an offence of expiation. (Same as Th. Pā. 19)

92. Whatever bhikkhunī, without proper examination should raise question against other, there is an offence of expiation.[321]

93. Whatever bhikkhunī, in a covered place, should sit or lie down without examining the bed, there is an offence of expiation.

94. Whatever bhikkhunī should make a sex organ from lac, there is an offence of expiation.

95. Whatever bhikkhunī, having given a dharma talk at a householder's place, should leave without telling the householder to put away the sleeping place, there is an offence of expiation.

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318. M. Sar. Pā. 86-87 are included in Mhs. Pā. 80.

319. M. Sar. 88-89 are included in Mhs. Pā. 79.

320. Compare to Mhs. Pā. 132.

321. **Vibhanga, ibid**., gave a story of a bhikkhunī who was jealous of another bhikkhunī who had more supporters, thus tried to raise question against her with ill intention.

96. Whatever bhikkhunī, going to give dharma talk at a householder's place, should sit on the bed without permission from the householder, there is an offence of expiation.

97. Whatever bhikkhunī, going to give a dharma talk at a householder's place should sit without asking, there is an offence of expiation.

98. Whatever bhikkhunī, knowing that the bhikkhunī has stayed in the family before, should want her to leave, there is an offence of expiation.

99. Whatever bhikkhunī should not take care of **an ailing bhikkhunī who is her teacher**,[322] or an ailing bhikkhunī who is her follower, there is an offence of expiation.

100. Should two bhikkhunīs share the same couch, there is an offence of expiation. (Same as Th. Pā. 31)

101. Whatever bhikkhunī should travel during the rain-retreat, there is an offence of expiation. (Same as Th. Pā. 39)

102. Whatever bhikkhunī, having kept the rain-retreat, should not set on an alms-tour, even for (a distance of) 5 or 6 yojanas, there is an offence of expiation. (Same as Th. Pā. 40)

103. Whatever bhikkhunī, knowing that it is dangerous, should travel within the region of the king, there is an offence of expiation. (Compare to Th. Pā. 37)

104. Whatever bhikkhunī, knowing that there is danger from a tiger, lion, hyena, should visit that place, there is an offence of expiation.

105. Whatever bhikkhunī, going to a god's shrine, should criticise, there is an offence of expiation.

106. Whatever bhikkhunī, being ordained for less than

322. Th. Pā. 34 does not have the underlined (bold here).

12 years should give ordination, there is an offence of expiation. (Same as Th. Pā. 74)

107. Whatever bhikkhunī, having no permission from the Sangha, should give ordination, there is an offence of expiation.

108. Whatever bhikkhunī should ordain a married woman, who is less than 12 years,[323] there is an offence of expiation. (Same as Th. Pā. 65)

109. Whatever bhikkhunī should ordain a married woman who is 12 years, who has trained for two years in the six rules, (but) who is not agreed upon by the Order, there is an offence of expiation. (Same as Th. Pā. 67)

110. Whatever bhikkhunī, having no permission from the Sangha to ordain an unlimited number, should ordain plentiful, there is an offence of expiation.

111. Whatever bhikkhunī should ordain a pregnant woman, there is an offence of expiation. (Same as Th. Pā. 61)

112. Whatever bhikkhunī, having given full ordination, should not give instruction, there is an offence of expiation.

113. Whatever bhikkhunī, having given full ordination, should not give protection, there is an offence of expiation.

114. Whatever bhikkhunī, having given full ordination, should not take her along with, there is an offence of expiation.

115. Whatever bhikkhunī should ordain a maiden who is not 20 years of age, there is an offence of expiation.

116. Whatever bhikkhunī should ordain a maiden who is 20 years of age but has not trained in the six dhammas and six anudhammas,[324] there is an offence of expiation.

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323. Horner has "a woman who has been married less than 12 years."

117. Whatever bhikkhunī should ordain a woman of bad character who is argumentative, there is an offence of expiation.

118. Whatever bhikkhunī should ordain a woman who is full of suffering there is an offence of expiation.

119. Whatever bhikkhunī should ordain a maiden who has not trained for 2 years in the 6 dhammas and 6 anudhanunas, there is an offence of expiation.

120. Whatever bhikkhunī should not ordain a maiden who has trained for two years in the six dhammas and six anudhammas, there is an offence of expiation.

121. Whatever bhikkhunī should ordain a woman who has not obtained permission from her husband, there is an offence of expiation.

122. Whatever bhikkhunī, having said to a probationer: 'If you, lady, will give me a robe, then will I ordain you,' (yet) if she is not afterwards prevented, should neither ordain her nor should make an effort to get her ordained, there is an offence of expiation. (Same as Th. Pā. 77)

123. Whatever bhikkhunī having told a woman thus: "*Give away all your worldly belongings, then I shall give you ordination.*" When that woman did according to her words, should not ordain her, there is an offence of expiation.

124. Whatever bhikkhunī should ordain every year, there is an offence of expiation.

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324. Six dhammas: the five precepts and abstain from taking of solid food after noon. The six anudhammas are: not touching a male's body, not accepting gold and silver, not digging the ground, not shaving hair (at secret places), not destroying the green and not eating without being offered.

125. Whatever bhikkhunī should give ordination after having received consent from the Sangha overnight, there is an offence of expiation.

126. Every half month a bhikkhunī should approach (the) bhikkhu Sangha for exhortation. For she who transgresses this, there is an offence of expiation.

127. Whatever bhikkhunī should recite Pātimokkha in a place when there is no monk, there is an offence of expiation.

128. Whatever bhikkhunī should spend the rain-retreat in a residence where there is no monk, there is an offence of expiation.[325] (Same as Th. Pā. 56)

129. Whatever bhikkhunī, having kept the rain-retreat, should not invite both sanghas in respect of three matters: what was seen or heard or suspected, there is an offence of expiation. (Same as Th. Pā. 57)

130. Whatever bhikkhunī should criticise the Sangha, there is an offence of expiation.

131. Whatever bhikkhunī should speak harshly of the Sangha, there is an offence of expiation.

132. Whatever bhikkhunī should become envious when another receives praise, there is an offence of expiation.

133. Whatever bhikkhunī should become envious of a family, there is an offence of expiation.[326]

134. Whatever bhikkhunī should become envious of a monastery, there is an offence of expiation.

135. Whatever bhikkhunī should become envious of

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325. Corresponds to the second of the eight **Gurudhamma**.

326. **Vibhanga** p. 1009 c., has a story of a bhikkhunī being envious of another bhikkhunī who receives offerings from that family.

food and benefit of a monastery, there is an offence of expiation.

136. Whatever bhikkhunī should begrudge dhamma, there is an offence of expiation.

137. Whatever bhikkhunī, having eaten, should eat again, there is an offence of expiation.

138. Whatever bhikkhunī should raise other's children, there is an offence of expiation.

139. Whatever bhikkhunī should have no bathing robe, there is an offence of expiation.

140. Whatever bhikkhunī should have someone wash her clothes and robes, there is an offence of expiation.[327]

141. Whatever bhikkhunī should exchange her robe with a person who is better off, there is an offence of expiation.

142. Whatever bhikkhunī should give recluses' robe to a layperson, there is an offence of expiation.

143. Whatever bhikkhunī should have no monthly robe, there is an offence of expiation.

144. Whatever bhikkhunī should make use of the monthly cloth[328] belonging to the Sangha and not giving it up,[329] there is an offence of expiation.

145. Whatever bhikkhunī, knowing that a man is poor, should approach him for kaṭhina robe, there is an offence of expiation.

146. Whatever bhikkhunī should abstain herself from a kaṭhina privilege, there is an offence of expiation.

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327. **Vibhanga** explains that the person mixed the robes with other's clothes.

328. Horner has "household robe", **SBB**. XIII, p. 333.

329. So that other bhikkhunī can share the use of it.

147. Whatever bhikkhunī should hold back the dividing of Kaṭhina robe,[330] there is an offence of expiation.

148. Whatever bhikkhunī should not put a stop to a quarrel of the bhikkhunīs when she can, there is an offence of expiation.

149. Whatever bhikkhunī should leave her residence without informing others, there is an offence of expiation.

150. Whatever bhikkhunī should learn formulas from a layperson, there is an offence of expiation.

151. Whatever bhikkhunī should teach formulas to a layperson, there is an offence of expiation.

152. Whatever bhikkhunī should sell rice cake, there is an offence of expiation.

153. Whatever bhikkhunī should do the housework for a layperson, there is an offence of expiation.[331]

154. Whatever bhikkhunī should make another bhikkhunī tired in moving bed, there is an offence of expiation.

155. Whatever bhikkhunī should spin yarn,[332] there is an offence of expiation.

156. Whatever bhikkhunī should weave, there is an offence of expiation.[333]

157. Whatever bhikkhunī, while walking should carry an umbrella or royal umbrella, there is an offence of expiation.

158. Whatever bhikkhunī should wear colourful shoes, there is an offence of expiation.

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330. Not going to the meeting and obstructing it.

331. Compare to Th. Pā. 44.

332. **Vibhanga** has a story of a bhikkhunī who sold yarn to the weaver.

333. Same as Mhs. Pā. 197.

159. Whatever bhikkhunī, having a cut on her arm, should ask a man to tie and untie repeatedly,[334] there is an offence of expiation.

160. Whatever bhikkhunī should ordain a prostitute, there is an offence of expiation. (Same as Mhs. Pā. 112)

161. Whatever bhikkhunī should have a bhikkhunī rub her, there is an offence of expiation.

162. Whatever bhikkhunī should have a probationer rub her, there is an offence of expiation.

163. Whatever bhikkhunī should have a female novice rub her, there is an offence of expiation.

164. Whatever bhikkhunī should have a laywoman rub her, there is an offence of expiation.

165. Whatever bhikkhunī should have a female non-Buddhist rub her, there is an offence of expiation.

166. Whatever bhikkhunī should rub herself with perfume, there is an offence of expiation. (Same as Th. Pā. 88)

167. Whatever bhikkhunī should rub herself with sesamum, there is an offence of expiation. (Same as Th. Pā. 89)

168. Whatever bhikkhunī should have another person rub her with water, there is an offence of expiation.

169. Whatever bhikkhunī should ask a question without first obtaining permission, there is an offence of expiation. (Same as Th. Pā. 95)

170. Whatever bhikkhunī should use laywoman's ornaments, there is an offence of expiation.

171. Whatever bhikkhunī, in walking towards a canal

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334. Though this rule appears similar to Th. Pā. 60, the sense differs. Here Vibhanga says. "until the doctor was angry."

for a bath, should hold hands with other bhikkhunīs, there is an offence of expiation.

172. Whatever bhikkhunī should herself dance, and teach others to dance, there is an offence of expiation.

173. Whatever bhikkhunī should sing, there is an offence of expiation.

174. Whatever bhikkhunī should play musical instruments, there is an offence of expiation.

175. Whatever bhikkhunī, on going outside a monastery, should pass excrement or urine in an isolated house.[335]

176. Whatever bhikkhunī should possess a brush made of perfume roots, there is an offence of expiation.

177. Whatever bhikkhunī should possess a narrow comb, there is an offence of expiation.

178. Whatever bhikkhunī should possess a wide comb, there is an offence of expiation.

179. Whatever bhikkhunī should use the above mentioned objects (in 176-178) there is an offence of expiation.

180. Whatever bhikkhunī should possess a hair piece, there is an offence of expiation.

Elders, there are 180 rules in Pācittiya. I would like to ask if you are pure in these rules. I repeat for a second time if all of you are pure in these rules. I repeat for a third time if all of you are pure in these rules. If all of you are pure, remain silent. I shall take your silence as a positive answer.

The end of 180 Pācittiya rules.

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335. There was a case of attempted rape by a man hiding within.

Pāṭidesaniya

There are 11 Pāṭidesaniya rules:

1. Whatever bhikkhunī, who is not ill, having had **milk**[336] asked for, should partake of it, it should be confessed by that bhikkhunī, saying: "*I have fallen into a blameworthy matter which ought to be confessed*, *I confess it.*"
2. Curd.
3. Butter.
4. Ghee.
5. Oil.
6. Molasses.
7. Honey.
8. Fish.
9. Meat.
10. Dried meat.
11. Whatever bhikkhunī, who is not ill, not being invited, should ask for alms from an agreed upon family,[337] should partake of it, it should be confessed by that bhikkhunī, saying: '*I have fallen into a blameworthy matter which ought to be confessed*, *I confess it.*"

Sekhiya

There are 90 rules for training:

1. "*I will wear the inner robe neatly*, *not too high*, *not too low*," is a training to be observed.

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336. The following rules are the same with the change of words at the underlined (bold here).
337. The Sangha has agreed upon that this family has faith in the dhamma but on becoming poor, the Sangha will not ask for food, **Vibhanga** p. 516 a.

2. "*Not wearing the inner robe like an elephant's trunk*," is a training to be observed. (Same as Msg. Sekh. 9)

3. "*I will not wear the inner robe like a snake's head*," is a training to be observed.

4. "*I will not wear the inner robe like a palm leaf*," is a training to be observed. (Same as Msg. Sekh. 8)

5. "*I will not wear the inner robe like a ball of wheat*," is a training to be observed. (Same as Msg. Sekh. 6)

6. "*I will wear the 5 robes neatly, not too high, not too low*," is a training to be observed.

7. "*I will wear the 5 robes nicely*," is a training to be observed.

8. "*I will cover the 5 robes nicely*," is a training to be observed.

9. "*I will speak little*," is a training to be observed.

10. "*I will not look up*," is a training to be observed.

11. "*I will not look straight into the family*," is a training to be observed.

12. "*I will not visit the family during the menstruation period*," is a training to be observed.

13. "*I will not cover up the head*," is a training to be observed.

14. "*I will not turn my robe over one shoulder or both shoulders*," is a training to be observed.

15. "*I will not keep my arms akimbo*," is a training to be observed.

16. "*I will not hold on to other's shoulder entering the house*," is a training to be observed.

17. "*I will not walk bending*," is a training to be observed.

18. "*I will not walk on my toes*," is a training to be observed.

19. "*I will not jump*," is a training to be observed.

20. "*I will not walk with the sides of my feet*," is a training to be observed.

21. "*I will not walk noisily entering the houses*," is a training to be observed.

22. "*I will not walk swaying*," is a training to be observed.

23. "*I will not walk swinging my arms*," is a training to be observed.

24. "*I will not shake my head*," is a training to be observed.

25. "*I will not walk shoulder to shoulder with others*," is a training to be observed.

26. "*I will not walk holding other's shoulder*," is a training to be observed.

27. "*I will not walk holding other's hand*," is a training to be observed.

28. "*Upon entering a family, I will not sit without being invited*," is a training to be observed.

29. "*Upon entering a family, I will not sit without looking properly*," is a training to be observed.

30. "*Upon entering a family, I will not sit by throwing myself down*," is a training to be observed.

31. "*Upon entering a family, I will not sit holding up my feet*," is a training to be observed.

32. "*Upon entering a family, I will not sit with my inner ankles or outer ankles cross on each other*," is a training to be observed.

33. "*Upon entering a family, I will not withdraw my*

feet suddenly," is a training to be observed.

34. "*Upon entering a family, I will not sit stretching my feet out*," is a training to be observed.

35. "*Upon entering a family, I will sit covering myself properly*" is a training to be observed.

36. "*I will accept almsfood with respect*," is a training to be observed.

37. "*I will not accept almsfood at an even level so as to cause the overflow of food outside the bowl*," is a training to be observed. (Similar to Th. Sekh. 30)

38. "*I will not eat with bent fingers*," is a training to be observed.

39. "*I will eat mindfully*," is a training to be observed. (Same as Mhs. Sekh. 51)

40. "*I will not stretch out my bowl, when the householder is not yet in reach*," is a training to be observed.

41. "*I will not place my bowl on food*," is a training to be observed.

42. "*I will eat respectfully*," is a training to be observed.

43. "*I will not make too small a mouthful or too big a mouthful, I will round up rice nicely*," is a training to be observed.

44. "*I will not open the mouth when the mouthful is not brought close*," is a training to be observed. (Same as Th. Sekh. 41)

45. "*I will not talk with a mouthful in the mouth*," is a training to be observed.

46. "*I will not cover the curry and the condiment with rice, desiring for more*," is a training to be observed. (Same as Th. Sekh. 36)

47. "*I will not eat clicking my tongue*," is a training to be observed.

48. "*I will not eat smacking the lips*," is a training to be observed. (Same as Th. Sekh. 50)

49. "*I will not eat blowing out air* (*to cool it*)," is a training to be observed.

50. "*I will not eat digging rice*," is a training to be observed.

51. "*I will not eat complaining* (*against food*)," is a training to be observed. (Same as Mhs. Sekh. 78)

52. "*I will not eat stuffing the cheeks*," is a training to be observed. (Same as Th. Sekh. 46)

53. "*I will not eat breaking up the mouthfuls*," is a training to be observed. (Same as Th. Sekh. 45)

54. "*I will not eat licking* (*the lips*)," is a training to be observed.

55. "*I will not eat forming rice into stupa-like shape*," is a training to be observed.

56. "*I will not eat licking my hand*," is a training to be observed.

57. "*I will not eat licking my bowl*," is a training to be observed.

58. "*I will not eat shaking my hand about*," is a training to be observed. (Same as Th. Sekh. 47)

59. "*I will not swing the bowl*," is a training to be observed.

60. "*I will eat looking in my bowl*," is a training to be observed.

61. "*I will not look critically at the bowl next to me*," is a training to be observed.

62. "*I will not handle the clean drinking utensil with soiled hands*," is a training to be observed.

63. "*I will not throw out amidst the house rinsings of the bowl with out permission*," is a training to be observed.

64. "*I will not leave the left over in a water container*," is a training to be observed.

65. "*I will not place the bowl without anything* (*to support*)," is a training to be observed.

66. "*I will not wash the bowl immediately*," is a training to be observed.

67. "*I will not leave the bowl on a dangerous bank* (*of the river*)," is a training to be observed.

68. "*I will not draw the water against the tide*," is a training to be observed.

69. "*I will not teach dhamma standing, to* (*someone*) *who is sitting down and who is not ill*," is a training to be observed.

70. "*I will not teach dhamma sitting to* (*someone*) *who is lying down and who is not ill*," is a training to be observed. (Same as Th. Sekh. 64)

71. "*I will not teach dhamma sitting in a lower seat to* (*someone*) *who is sitting in a higher seat and who is not ill*," is a training to be observed. (Same as Th. Sekh. 69)

72. "*I will not teach dhamma going behind, to* (*someone*) *going in front and who is not ill*," is a training to be observed.

73. "*I will not teach dhamma going at the side of the path to* (*someone*) *going along the path and who is not ill*," is a training to be observed. (Same as Th. Sekh. 72)

74. "*I will not teach dhamma to* (*someone*) *with his head covered or his robe turned over one side or both sides*,

and who is not ill," is a training to be observed.

75. "*I will not teach dhamma to a person with his arm akimbo and who is not ill,*" is a training to be observed. (Same as Sar. Sekh. 94)

76. "*I will not teach dhamma to a person who is leaning on another's shoulder,*" is a training to be observed. (Same as Sar. Sekh. 93)

77. "*I will not teach dhamma to (someone) riding an elephant, horse, boat or vehicle, and who is not ill,*" is a training to be observed.

78. "*I will not teach dhamma to (someone) wearing wooden sandals (and) who is not ill,*" is a training to be observed.

79. "*I will not teach dhamma to (someone) wearing boots and who is not ill,*" is a training to be observed.

80. "*I will not teach dhamma to (someone) wearing shoes, and who is not ill,*" is a training to be observed.

81. "*I will not teach dhamma to (someone) wearing robe shoes and who is not ill,*" is a training to be observed.

82. "*I will not teach dhamma to (someone) wearing a hat and who is not ill,*" is a training to be observed.

83. "*I will not teach dhamma to (someone) wearing headgear and who is not ill,*" is a training to be observed.

84. "*I will not teach dhamma to (someone) wearing his hair in the fashion of a Buddha and who is not ill,*" is a training to be observed.

85. "*I will not teach dhamma to (someone) tying his hair and who is not ill,*" is a training to be observed.

86. "*I will not teach dhamma to (someone) with (a) flowers decoration on his head and who is not ill,*" is a training to be observed.

87. "*I will not teach dhamma to (someone) holding a royal umbrella and who is not ill*," is a training to be observed.

88. "*I will not pass excrement and urine standing, if not ill*," is a training to be observed. (Same as Th. Sekh. 73)

89. "*I will not pass excrement, urine or spit in the water if not ill*," is a training to be observed. (Same as Th. Sekh. 75)

90. "*I will not climb tree higher than (a) human being except in danger*," is a training to be observed.

Recited, venerable ones, are the 90 rules for training. Concerning them, I ask the venerable ones: I hope that you are quite pure in this matter? And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask: I hope that you are quite pure in this matter? The venerable ones are quite pure in this matter, therefore they are silent. Thus do I understand this.

The end of the Sekhiya rules.

Adhikaraṇasamatha

These seven rules, venerable ones, for the deciding of legal questions come up for recitation: for the deciding, for the settlement of legal questions arising from time to time a verdict in the presence of[338] may be given, a verdict of innocence may be given, a verdict of past insanity may be given, it may be carried out on (her) acknowledgement, (there is) the decision of the majority, the a decision for specific depravity, the covering up (as) with grass.

338. Vin.ii. 93 says there must be in the presence of the Order, of dhamma, of sangha and of the persons in dispute. Quoted from **SBB**. XIII, p. 153.

Recited, venerable ones, are the seven rules for the deciding of legal questions. Concerning them, I ask the venerable ones: I hope that you are quite pure in this matter? And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask: I hope that you are quite pure in this matter, therefore they are silent. Thus do I understand this.

The end of seven Adhikaraṇasamatha rules.

Recited, venerable ones, is the occasion, recited are the eight rules for offences involving defeat, recited are the twenty rules for offences entailing a formal meeting of the Order, recited are the thirty rules for offences of expiation involving forfeiture, recited are the one hundred and eighty rules for offences of expiation, recited are the eleven rules for offences which ought to be confessed, recited are the ninety rules for training, recited are the seven rules for the deciding of legal questions. So much (of the sayings) of the Lord, handed down in sutras, contained in sutras, comes up for recitation every half month. All should train therein in harmony, on friendly terms, without contention.

The end of Bhikkhunī Pātimokkha.

